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THE

CANTERBURY TALES

OF

CHAUCER;

WITH AN ESSAY UPON HIS LANGUAGE AND VERSIFICATION,

AN INTRODUCTORY DISCOURSE, NOTES,

AND A GLOSSARY,

BY T. TYRWHITT, ESQ.

VOL. IV.

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THE

CANTERBURY TALES.

THE PERSONES PROLOGUE.

By that the Manciple had his tale ended,
The sonne fro the south line was descended
So lowe, that it ne was not to my sight
Degrees nine and twenty as of hight.
Foure of the clok it was tho, as I gesse,
For enleven foot, a litel more or lesse,
My shadow was at thilke time, as there,
Of swiche feet as my lengthe parted were
In six feet equal of proportion,
Therwith the mones exaltation,
In mene Libra, alway gan ascende,
As we were entring at the thorpes ende.
For which our hoste, as he was wont to gie,
As in this cas, our jolly compagnie,
Said in this wise; lordings, everich on,
Now lacketh us no tales mo than on.
Fulfilled is my sentence and my decree;
I trowe that we han herd of eche degree.
Almost fulfilled is myn ordinance;

I pray to God so yeve him right good chance,
That telleth us this tale lustily.
Sire preest, quod he, art thou a vicary?
Or art thou a Person? say soth by thy fay.
Be what thou be, ne breke thou not our play;
For every man, save thou, hath told his tale.
Unbokel, and shew us what is in thy male.
For trewely me thinketh by thy chere,
Thou shuldest knitte up wel a gret matere.
Tell us a fable anon, for cockes bones.
This Person him answered al at ones;
Thou getest fable non ytold for me,
For Poule, that writeth unto Timothe,
Repreveth hem that weiven sothfastnesse,
And tellen fables, and swiche wretchednesse.
Why shuld I sowen draf out of my fist,
Whan I may sowen whete, if that me list?
For which I say, if that you list to here
Moralitee, and vertuous matere,
And than that ye wol yeve me audience,
I wold ful fain at Cristes reverence
Don you plesance leful, as I can.
But trusteth wel, I am a sotherne man,
I cannnot geste, rom, ram, ruf, by my letter,
And, God wote, rime hold I but litel better.
And therfore if youlist, I wol not glose,

I wol you tell a litel tale in prose,
To knitte up all this feste, and make an ende:
And Jesu for his grace wit me sende
To shewen you the way in this viage
Of thilke parfit glorious pilgrimage,
That hight Jerusalem celestial.
And if ye vouchesauf, anon I shal
Beginne upon my tale, for which I pray
Tell your avis, I can no better say.
But natheles this meditation
I put it ay under correction
Of clerkes, for I am not textuel;
I take but the sentence, trusteth me wel.
Therfore I make a protestation,
That I wol standen to correction.
Upon this word we han assented sone:
For as us semed, it was for to don,
To enden in som vertuous sentence,
And for to yeve him space and audience;
And bade our hoste he shulde to him say,
That alle we to tell his tale him pray.
Our hoste had the wordes for us alle:
Sire preest, quod he, now faire you befalle;
Say what you list, and we shul gladly here.
And with that word he said in this manere;
Telleth, quod he, your meditatioun,

But hasteth you, the sonne wol adoun.
Beth fructuous, and that in litel space,
And to do wel God sende you his grace. 17385

THE PERSONES TALE.

Our swete Lord God of heven, that no man wol perish, but wol that we comen all to the knowleching of him, and to the blissful lif that is pardurable, amonesteth us by the Prophet Jeremie, that sayth in this wise: Stondeth upon the wayes, and seeth and axeth of the olde pathes; that is to say, of olde sentences; which is the good way: and walketh in that way, and ye shul finde refreshing for your soules. Many ben the wayes spirituel that leden folk to our Lord Jesu Crist, and to the regne of glory: of which wayes, ther is a ful noble way, and wel covenable, which may not faille to man ne to woman that thurgh sinne hath misgon fro the right way of Jerusalem celestial; and this way is cleped penance; of which man shuld gladly herken and enqueren with all his herte, to wete, what is penance, and whennes it is cleped penance, and how many maneres ben of actions or werkings of penance, and how many spices ther ben of penance,

and which thinges apperteinen and behoven to penance, and which thinges distroublen penance.

Seint Ambrose sayth, That penance is the plaining of man for the gilt that he hath don, and no more to do any thing for which him ought to plaine. And som doctour sayth: Penance is the waymenting of man that sorweth for his sinne, and peineth himself, for he hath misdon. Penance, with certain circumstances, is veray repentance of man, that holdeth himself in sorwe and other peine for his giltes: and for he shal be veray penitent, he shal first bewailen the sinnes that he hath don, and stedfastly purposen in his herte to have shrift of mouth, and to don satisfaction, and never to don thing, for which him ought more to bewayle or complaine, and to continue in good werkes: or elles his repentance may not availe. For as Seint Isidor sath; he is a japer and a gabber, and not veray repentant, that eftsones doth thing, for which him oweth to repent. Weping, and not for to stint to do sinne, may not availe. But natheles, men shuld hope, that at every time that man falleth, be it never so oft, that he may arise thurgh penance, if he have grace: but certain, it is gret doute. For as saith Seint Gregorie; unnethes ariseth he out of sinne, that is charged with the charge of evil usage. And

therfore repentant folk, that stint for to sinne, and forlete sinne or that sinne forlete hem, holy chirche holdeth hem siker of hir salvation. And he that sinneth, and veraily repenteth him in his last day, holy chirche yet hopeth his salvation, by the grete mercy of our Lord Jesu Crist, for his repentance: but take ye the siker and certain way.

And now sith I have declared you, what thing is penance, now ye shul understond, that ther ben three actions of penance. The first is, that a man be baptised after that he hath sinned. Seint Augustine sayth; but he be penitent for his old sinful lif, he may not beginne the newe clene lif: for certes, if he be baptised without penitence of his old gilt, he receiveth the marke of baptisme, but not the grace, ne the remission of his sinnes, til he have veray repentance. Another defaute is, that men don dedly sinne after that they have received baptisme. The thridde defaute is, that men fall in venial sinnes after hir baptisme, fro day to day. Therof sayth Seint Augustine, that penance of good and humble folk is the penance of every day.

The spices of penance ben three. That on of hem is solempne, another is commune, and the thridde privee. Thilke penance, that is solempne, is in two maneres: as to be put out of holy chirche

in lenton, for slaughter of children, and swiche maner thing. Another is whan a man hath sinned openly, of which sinne the fame is openly spoken in the contree: and than holy chirche by jugement distreyneth him for to do open penance. Commun penance is, that preestes enjoinen men in certain cas: as for to go paraventure naked on pilgrimage, or bare foot. Privee penance is thilke, that men don all day for privee sinnes, of which we shrive us prively, and receive privee penance.

Now shalt thou understond what is behoveful and necessary to every parfit penance: and this stont on three thinges; contrition of herte, confession of mouth, and satisfaction. For which sayth Seint John Chrisostome: penance distreineth a man to accept benignely every peine, that him is enjoined, with contrition of herte, and shrift of mouth, with satisfaction, and werking of all maner humilitee. And this is fruitful penance ayenst tho three thinges, in which we wrathen our Lord Jesu Crist: this is to say, by delit in thinking, by rechelesnesse in speking, and by wicked sinful werking. And ayenst these wicked giltes is penance, that may be likened unto a tree.

The rote of this tree is contrition, that hideth him in the herte of him that is veray repentant,

right as the rote of the tree hideth him in the erthe. Of this rote of contrition springeth a stalke, that bereth branches and leves of confession, and fruit of satisfaction. Of which Crist sayth in his gospell; doth ye digne fruit of penitence; for by this fruit mow men understonde and knowe this tree, and not by the rote that is hid in the herte of man, ne by the branches, ne the leves of confession. And therfore our Lord Jesu Crist saith thus; by the fruit of hem shal ye knowe hem. Of this rote also springeth a seed of grace, which seed is moder of sikernesse, and this seed is eger and hote. The grace of this seed springeth of God, thurgh remembrance on the day of dome, and on the peines of helle. Of this matere saith Salomon, that in the drede of God man forletteth his sinne. The hete of this sede is the love of God, and the desiring of the joye perdurable. This hete draweth the herte of man to God, and doth him hate his sinne. For sothly, ther is nothing that savoureth so sote to a child, as the milke of his norice, ne nothing is to him more abhominable than that milke, whan it is medled with other mete. Right so the sinful man that loveth his sinne, him semeth, that it is to him most swete of any thing; but fro that time that he loveth sadly our Lord Jesu Crist, and desireth the

lif perdurable, ther is to him nothing more abhominable. For sothly the lawe of God is the love of God. For which David the prophet sayth; I have loved thy lawe, and hated wickednesse: he that loveth God, kepeth his lawe and his word. This tree saw the prophet Daniel in spirit, upon the vision of Nabuchodonosor, whan he counseiled him to do penance. Penance is the tree of lif, to hem that it receiven: and he that holdeth him in veray penance, is blisful, after the sentence of Salomon.

In this penance or contrition man shal understond foure thinges; that is to say, what is contrition; and which ben the causes that moven a man to contrition; and how he shuld be contrite; and what contrition availeth to the soule. Than is it thus, that contrition is the veray sorwe that a man receiveth in his herte for his sinnes, with sad purpos to shriven him, and to do penance, and never more to don sinne. And this sorwe shal be in this maner, as sayth Seint Bernard; it shal ben hevy and grevous, and ful sharpe and poinant in herte; first, for a man hath agilted his Lord and his creatour; and more sharpe and poinant, for he hath agilted his father celestial; and yet more sharpe and poinant, for he hath wrathed and agilted him that boughte him, that with his precious

blod hath delivered us fro the bondes of sinne, and fro the crueltee of the devil, and fro the peines of helle.

The causes that ought to meve a man to contrition ben sixe. First, a man shal remembre him of his sinnes. But loke that that remembrance ne be to him no delit, by no way, but grete shame and sorwe for his sinnes. For Job sayth, sinful men don werkes worthy of confession. And therfore sayth Ezechiel; I wol remembre me all the yeres of my lif, in the bitternesse of my herte. And God sayth in the Apocalipse; remembre you fro whens that ye ben fall, for before the time that ye sinned, ye weren children of God, and limmes of the regne of God; but for your sinne ye ben waxen thral and foule; membres of the fende; hate of angels; sclaunder of holy chirche, and fode of the false serpent; perpetuel matere of the fire of helle; and yet more foule and abhominable, for ye trespassen so oft times, as doth the hound that torneth again to ete his owen spewing; and yet fouler, for your long continuing in sinne, and your sinful usage, for which ye be roten in your sinnes, as a beest in his donge. Swiche manere thoughtes make a man to have shame of his sinne, and no delit; as God saith, by the Prophet Ezechiel; ye shul remembre

you of your wayes, and they shul displese you. Sothly, sinnes ben the waies that lede folk to hell.

The second cause that ought to make a man to have disdeigne of sinne is this, that, as saith Seint Peter, who so doth sinne, is thral to sinne, and sinne putteth a man in gret thraldom. And therfore sayth the Prophet Ezechiel; I went sorweful, and had disdeigne of myself. Certes, wel ought a man have disdeigne of sinne, and withdrawe him fro that thraldom and vilany. And lo, what sayth Seneke in this mater. He saith thus; though I wist, that neither God ne man shuld never know it, yet wold I have disdeigne for to do sinne. And the same Seneke also sayth: I am borne to greter thinges, than to be thral to my body, or for to make of my body a thral. Ne a fouler thral may no man, ne woman, make of his body, than for to yeve his body to sinne. Al were it the foulest chorle, or the foulest woman that liveth, and lest of value, yet is he than more foule, and more in servitude. Ever fro the higher degree that man falleth, the more is he thral, and more to God and to the world vile and abhominable. O good God, wel ought a man have disdeigne of sinne, sith that thurgh sinne, ther he was free, he is made bond. And therfore sayth Seint Augustine: if thou hast disdeigne of thy servant, if

he offend or sinne, have thou than disdeigne, that thou thy self shuldest do sinne. Take reward of thin owen value, that thou ne be to foule to thyself. Alas! wel oughten they than have disdeigne to be servants and thralles to sinne, and sore to be ashamed of hemself, that God of his endles goodnesse hath sette in high estat, or yeve hem witte, strength of body, hele, beautee, or prosperitee, and bought hem fro the deth with his herte blood, that they so unkindly agains his gentillesse, quiten him so vilainsly, to slaughter of hir owen soules. O good God! ye women that ben of gret beautee, remembreth you on the proverbe of Salomon, that likeneth a faire woman, that is a fool of hire body, to a ring of gold that is worne in the groine of a sowe; for right as a sowe wroteth in every ordure, so wroteth she hire beautee in stinking ordure of sinne.

The thridde cause, that ought to meve a man to contrition, is drede of the day of dome, and of the horrible peines of helle. For as Seint Jerome sayth: at every time that me remembreth of the day of dome, I quake: for whan I ete or drinke, or do what so I do, ever semeth me that the trompe sowneth in min eres: riseth ye up that ben ded, and cometh to the jugement. O good God! moche ought a man to drede swiche a jugement, ther as

we shul be alle, as Seint Poule sayth, before the streit jugement of oure Lord Jesu Crist; wheras he shal make a general congregation, wheras no man may be absent; for certes ther availeth non essoine ne non excusation; and not only, that our defautes shul be juged, but eke that all our werkes shul openly be knowen. And, as sayth Seint Bernard, ther ne shal no pleting availe, ne no sleight: we shal yeve rekening of everich idle word. Ther shal we have a juge that may not be deceived ne corrupt; and why? for certes, all our thoughtes ben discovered, as to him: ne for prayer, ne for mede, he wil not be corrupt. And therfore saith Salomon: the wrath of God ne wol not spare no wight, for prayer ne for yeft. And therfore at the day of dome ther is non hope to escape. Wherfore, as sayth Seint Anselme, ful gret anguish shal the sinful folk have at that time: ther shal be the sterne and wroth juge sitting above, and under him the horrible pitte of helle open, to destroy him that wolde not beknowen his sinnes, which sinnes shullen openly be shewed before God and before every creature: and on the left side, mo Divels than any herte may thinke, for to hary and drawe the sinful soules to the pitte of helle: and within the hertes of folk shal be the biting conscience, and without forth shal be

the world all brenning. Whither than shall the wretched soule flee to hide him? Certes he may not hide him, he must come forth and shewe him. For certes, as saith Seint Jerome, the erth shal cast him out of it, and the see, and also the aire, that shal be ful of thonder clappes and lightnings. Now sothly, who so wil remembre him of these thinges, I gesse that his sinnes shal not torne him to delit, but to grete sorwe, for drede of the peine of helle. And therfore saith Job to God: suffer, Lord, that I may a while bewaile and bewepe, or I go without retorning to the derke londe, ycovered with the derkenesse of deth; to the londe of misese and of derkenesse, wheras is the shadowe of deth; wher as is non ordre ne ordinance, but grisly drede that ever shal last. Lo, here may you see, that Job prayed respite a while, to bewepe and waile his trespas: for sothely on day of respite is better than all the tresour of this world. And for as moche as a man may acquite himself before God by penitence in this world, and not by tresour, therfore shuld he pray to God to yeve him respite a while, to bewepen and bewailen his trespas: for certes, all the sorwe that a man might make fro the beginning of the world, n'is but a litel thing, at regard of the sorwe of helle. The cause why that Job clepeth

helle the londe of derkenesse; understondeth, that he clepeth it londe or erth, for it is stable and never shal faile; and derke, for he that is in helle hath defaute of light naturel; for certes the derke light, that shal come out of the fire that ever shal brenne, shall torne hem all to peine that be in helle, for it sheweth hem the horrible Divels that hem turmenten. Covered with the derkenesse of deth; that is to say, that he that is in helle, shal have defaute of the sight of God; for certes the sight of God is the lif perdurable. The derknesse of deth, ben the sinnes that the wretched man hath don, which that distroublen him to see the face of God, right as a derke cloud betwene us and the sonne. It is londe of misese, because that ther ben three maner of defautes ayenst three thinges that folk of this world han in this present lif; that is to say, honoures, delites, and richesses. Ayenst honour have they in helle shame and confusion: for wel ye wote, that men clepen honour the reverence that man doth to man; but in helle is non honour ne reverence; for certes no more reverence shal be don ther to a king, than to a knave. For which God sayth by the Prophet Jeremie; the folk, that me despisen, shal be in despite. Honour is also cleped gret lordeship. Ther

shal no wight serven other, but of harme and turment. Honour is also cleped gret dignitee and highnesse; but in helle shal they be alle fortroden of divels. As God saith; the horrible Divels shul gon and comen upon the hedes of dampned folk: and this is, for as moche as the higher that they were in this present lif, the more shul they be abated and defouled in helle. Ayenst the richesse of this world shul they have misese of poverte, and this poverte shal be in foure thinges: in defaute of tresour; of which David sayth; the riche folk that enbraceden and oneden all hir herte to tresour of this world, shul slepe in the sleping of deth, and nothing ne shul they find in hir hondes of all hir tresour. And moreover, the misese of helle shal be in defaute of mete and drink. For God sayth thus by Moyses: they shul be wasted with honger, and the briddes of helle shul devoure hem with bitter deth, and the gall of the dragon shal ben hir drinke, and the venime of the dragon hir morsels. And further over hir misese shal be in defaute of clothing, for they shul be naked in body, as of clothing, save the fire in which they brenne, and other filthes; and naked shul they they be in soule, of all maner vertues, which that is the clothing of the soule. Wher ben than the gay robes, the softe shetes, and the

fyn shertes? Lo, what sayth God of heven by the Prophet Esaie, that under hem shul be strewed mothes, and hir covertures shul ben of wormes of helle. And further over hir misese shal be in defaute of frendes, for he is not poure that hath good frendes: but ther is no frend; for neither God ne no good creature shal be frend to hem, and everich of hem shal hate other with dedly hate. The sonnes and the doughters shal rebel ayenst father and mother, and kinred ayenst kinred, and chiden, and despisen eche other, both day and night, as God sayth by the Prophet Micheas. And the loving children, that whilom loveden so fleshly, everich of hem wold eten other if they might. For how shuld they love togeder in the peines of helle, whan they hated eche other in the prosperitee of this lif? For truste wel, hir fleshly love was dedly hate. As saith the Prophet David: who so that loveth wickednesse, he hateth his owen soule, and who so hateth his owen soule, certes he may love non other wight in no manere: and therfore in helle is no solace ne no frendship, but ever the more kinredes that ben in helle, the more cursing, the more chiding, and the more dedly hate ther is among hem. And further over ther they shul have defaute of all maner delites, for certes delites ben after the appetites of

the five wittes; as sight, hering, smelling, savouring, and touching. But in helle hir sight shal be ful of derkenesse and of smoke, and hir eyen ful of teres; and hir hering ful of waimenting and grinting of teeth, as sayth Jesu Crist: hir nosethirles shul be ful of stinking; and, as saith Esay the Prophet, hir savouring shal be ful of bitter galle; and touching of all hir body, shal be covered with fire that never shal quenche, and with wormes that never shal die, as God sayth by the mouth of Esay. And for as moche as they shal not wene that they mow dien for peine, and by deth flee fro peine, that mow they understonde in the word of Job, that sayth; Ther is the shadow of deth. Certes a shadowe hath likenesse of the thing of which it is shadowed, but shadowe is not the same thing of which it is shadowed: right so fareth the peine of helle; it is like deth, for the horrible anguish; and why? for it peineth hem ever as though they shuld die anon; but certes they shul not dien. For as sayth Seint Gregory; To wretched caitifes shal be deth withouten deth, and ende withouten ende, and defaute withouten failing; for hir deth shal alway live, and hir ende shal ever more beginne, and hir defaute shal never faile. And therfore sayth Seint John the Evangelist; They shul folow deth, and

they shul not finde him, and they shul desire to die, and deth shal flee from hem. And eke Job saith, that in helle is non ordre of rule. And al be it so, that God hath create all thing in right ordre, and nothing withouten ordre, but all thinges ben ordred and nombred, yet natheles they that ben dampned ben nothing in ordre, ne hold non ordre. For the erth shal bere hem no fruite; (for, as the Prophet David sayeth, God shal destroy the fruite of the erth, as fro hem) ne water shal yeve hem no moisture, ne the aire no refreshing, ne the fire no light. For as sayth Seint Basil; The brenning of the fire of this world shal God yeve in helle to hem that ben dampned, but the light and the clerenesse shal be yeve in heven to his children; right as the good man yeveth flesh to his children, and bones to his houndes. And for they shul have non hope to escape, sayth Job at last, that ther shal horrour and grisly drede dwellen withouten ende. Horrour is alway drede of harme that is to come, and this drede shal alway dwell in the hertes of hem that ben dampned. And therfore han they lorne all hir hope for seven causes. First, for God that is hir juge shal be withouten mercie to hem; and they may not plese him; ne non of his halwes; ne they may yeve nothing for hir raunsom; ne they have

no vois to speke to him; ne they may not flee fro peine; ne they have no goodnesse in hem that they may shew to deliver hem fro peine. And therfore sayth Salomon; The wicked man dieth, and whan he is ded, he shal have non hope to escape fro peine. Who so than wold wel understonde these peines, and bethinke him wel that he hath deserved these peines for his sinnes, certes he shulde have more talent to sighen and to wepe, than for to singe and playe. For as sayth Salomon; Who so that had the science to know the peines that ben established and ordeined for sinne, he wold forsake sinne. That science, saith Seint Austin, maketh a man to waimenten in his herte.

The fourthe point, that oughte make a man have contrition, is the sorweful remembrance of the good dedes that he hath lefte to don here in erthe, and also the good that he hath lorne. Sothly the good werkes that he hath lefte, either they be the good werkes that he wrought er he fell into dedly sinne, or elles the good werkes that he wrought while he lay in sinne. Sothly the good werkes that he did before that he fell in dedly sinne, ben all mortified, astoned, and dulled by the eft sinning: the other werkes that he wrought while he lay in sinne, they ben utterly ded, as to the lif perdurable in heven.

Than thilke good werkes that ben mortified by eft sinning, which he did while he was in charitee, moun never quicken ayen without veray penitence. And therof sayth God by the mouth of Ezechiel; if the rightful man retorne again fro his rightwisnesse and do wickednesse, shal he liven? nay; for all the good werkes that he hath wrought, shul never be in remembrance, for he shal die in his sinne. And upon thilke chapitre sayth Seint Gregorie thus; that we shal understonde this principally, that when we don dedly sinne, it is for nought than to remembre or drawe into memorie the good werkes that we have wrought beforn: for certes in the werking of dedly sinne ther is no trust in no good werk that we have don beforn; that is to say, as for to have therby the lif perdurable in heven. But natheles, the good werkes quicken again and comen again, and helpe and availe to have the lif perdurable in heven, whan we have contrition: but sothly the good werkes that men don while they ben in dedly sinne, for as moche as they were don in dedly sinne, they may never quicken: for certes, thing that never had lif, may never quicken: and natheles, al be it so that they availen not to have the lif perdurable, yet availen they to abreggen the peine of helle, or elles to got temporal richesses, or elles

that God wol the rather enlumine or light the herte of the sinful man to have repentance; and eke they availen for to usen a man to do good werkes, that the fende have the lesse power of his soule. And thus the curteis Lord Jesu Crist ne woll that no good werk that men don be loste, for in somwhat it shal availe. But for as moche as the good werkes that men don while they ben in good lif, ben all amortised by sinne folowing, and eke sith all the good werkes that men don while they ben in dedly sinne, ben utterly ded, as for to have the lif perdurable, wel may that man, that no good werk ne doth, sing thilke newe Frenshe song, *J'ay tout perdu mon temps, et mon labour.* For certes sinne bereveth a man both goodnesse of nature, and eke the goodnesse of grace. For sothly the grace of the holy gost fareth like fire that may not ben idle; but fire faileth anon as it forletteth his werking, and right so grace faileth anon as it forletteth his werking. Than leseth the sinful man the goodnesse of glorie, that only is hight to good men that labouren and werken wel. Wel may he be sory than, that oweth all his lif to God, as long as he hath lived, and also as long as he shal live, that no goodnesse ne hath to paie with his dette to God, to whom he oweth all his lif: for trust wel he shal yeve ac-

comptes, as sayth Seint Bernard, of all the goodes that han ben yeven him in this present lif, and how he hath hem dispended, in so moche that ther shal not perishe an here of his hed, ne a moment of an houre ne shal not perishe of his time, that he ne thal yeve therof a rekening.

The fifthe thing, that ought to meve a man to contrition, is remembrance of the passion that our Lord Jesu Crist suffered for our sinnes. For as sayth Seint Bernard, While that I live, I shal have remembrance of the travailes that our Lord Jesu Crist suffered in preching, his werinesse in traveling, his temptations whan he fasted, his long wakinges whan he prayed, his teres whan he wept for pitee of good peple: the wo and the shame, and the filthe that men sayden to him: of the foule spitting that men spitten in his face, of the buffettes that men yave him: of the foule mouthes and of the foule repreves that men saiden to him: of the nayles with which he was nailed to the crosse; and of all the remenant of his passion, that he suffred for mannes sinne, and nothing for his gilte. And here ye shul understand that in mannes sinne is every maner order, or ordinance, tourned up so doun. For it is soth, that God and reson, and sensualitee, and the body of man, ben ordained, that everich of thise

foure thinges shuld have lordship over that other: as thus; God shuld have lordship over reson, and reson over sensualitee, and sensualitee over the body of man. But sothly whan man sinneth, all this ordre, or ordinance, is turned up so doun; and therfore than, for as moche as reson of man ne wol not be subget ne obeisant to God, that is his lord by right, therfore leseth it the lordship that it shuld have over sensualitee, and eke over the body of man; and why? for sensualitee rebelleth than ayenst reson: and by that way leseth reson the lordship over sensualitee, and over the body. For right as reson is rebel to God, right so is sensualitee rebel to reson, and the body also. And certes this disordinance, and this rebellion, our Lord Jesu Crist abought upon his precious body ful dere: and herkeneth in whiche wise. For as moche as reson is rebel to God, therfore is man worthy to have sorwe, and to be ded. This suffred our Lord Jesu Crist for man, after that he had be betraied of his disciple, and distreined and bounde, so that his blood brast out at every nail of his hondes, as saith Seint Augustin. And ferthermore, for as moche as resen of man wol not daunt sensualitee whan it may, therfore is man worthy to have shame: and this suffered our Lord Jesu Crist for man, whan they spitten in

his visage. And fertherover, for as moche as the caitif body of man is rebel both to reson and to sensualitee, therfore it is worthy the deth: and this suffered our Lord Jesu Crist upon the crosse, whereas ther was no part of his body free, without grete peine and bitter passion. And all this suffred our Lord Jesu Crist that never forfaited; and thus sayd he: To mochel am I peined, for thinges that I never deserved: and to moche defouled for shendship that man is worthy to have. And therfore may the sinful man wel say, as sayth Seint Bernard: Accursed be the bitternesse of my sinne, for whiche ther must be suffered so moche bitternesse. For certes, after the divers discordance of our wickednesse was the passion of Jesu Crist ordeined in divers thinges; as thus. Certes sinful mannes soule is betraied of the divel, by coveitise of temporel prosperitee; and scorned by disceite, whan he cheseth fleshly delites; and yet it is turmented by impatience of adversitee, and bespet by servage and subjection of sinne; and at the last it is slain finally. For this discordance of sinful man, was Jesu Crist first betraied; and after that was he bounde, that came for to unbinde us of sinne and of peine. Than was he bescorned, that only shuld have ben honoured in alle thinges and of alle thinges. Than was his visage, that

ought to be desired to be seen of all mankind (in which visage angels desiren to loke) vilainsly bespet. Than was he scourged that nothing had trespassed; and finally, than was he crucified and slain. Than were accomplished the wordes of Esaie: He was wounded for our misdedes, and defouled for our felonies. Now sith that Jesu Crist toke on himself the peine of all our wickednesses, moche ought sinful man to wepe and to bewaile, that for his sinnes Goddes sone of heven shuld all this peine endure.

The sixte thing, that shuld move a man to contrition, is the hope of three thinges, that is to say, foryevenesse of sinne, and the yeft of grace for to do wel, and the glorie of heven, with whiche God shal guerdon man for his good dedes. And for as moche as Jesu Crist yeveth us thise yeftes of his largenesse, and of his soveraine bountee, therfore is he cleped, *Jesus Nazarenus Rex Judæorum*. Jesus is for to say, saviour or salvation, on whom men shul hopen to have foryevenesse of sinnes, which that is proprely salvation of sinnes. And therfore sayd the Angel to Joseph, Thou shalt clepe his name Jesus, that shal saven his peple of hir sinnes. And hereof saith Seint Peter; Ther is non other name under heven, that is yeven to any man, by which a

man may be saved, but only Jesus. Nazarenus is as moche for to say, as flourishing, in which a man shal hope, that he, that yeveth him remission of sinnes, shal yeve him also grace wel for to do: for in the flour is hope of fruit in time coming, and in foryevenesse of sinnes hope of grace wel to do. I was at the dore of thin herte, sayth Jesus, and cleped for to enter. He that openeth to me, shal have foryevenesse of his sinnes, and I wol enter into him by my grace, and soupe with him by the good werkes that he shal don, which werkes ben the food of God, and he shal soupe with me by the gret joye that I shal yeve him. Thus shal man hope, that for his werkes of penance God shal yeve him his regne, as he behight him in the Gospel.

Now shal man understande, in which maner shal be his contrition. I say, that it shal be universal and total; this is to say, a man shal be veray repentant for all his sinnes, that he hath done in delite of his thought, for delite is perilous. For ther ben two maner of consentinges; that on of hem is cleped consenting of affection, whan a man is meved to do sinne, and than deliteth him longe for to thinke on that sinne, and his reson apperceiveth it wel, that it is sinne ayenst the lawe of God, and yet his reson refraineth not his foule delite or talent,

though he see wel apertly, that it is ayenst the reverence of God; although his reson consent not to do that sinne indede, yet sayn som doctours, that swiche delite that dwelleth longe is ful perilous, al be it never so lite. And also a man shuld sorow, namely for all that ever he hath desired ayenst the lawe of God, with parfite consenting of his reson, for therof is no doute, that it is dedly sinne in consenting: for certes ther is no dedly sinne, but that it is first in mannes thought, and after that in his delite, and so forth into consenting, and into dede. Wherfore I say, that many men ne repent hem never of swiche thoughtes and delites, ne never shriven hem of it, but only of the dede of gret sinnes outward: wherfore I say, that swiche wicked delites ben subtil begilers of hem that shul be dampned. Moreover man ought to sorwen for his wicked wordes, as wel as for his wicked dedes: for certes repentance of a singuler sinne, and not repentant of all his other sinnes; or elles repenting him of all his other sinnes, and not of a singuler sinne, may not availe. For certes God Almighty is all good; and therfore, either he foryeveth all, or elles right nought. And therfore sayth Seint Augustin: I wote certainly, that God is enemy to every sinner: and how than? he that observeth on sinne, shal he

have foryevenesse of the remenant of his other sinnes? Nay. And furtherover contrition shuld be wonder sorweful and anguishous: and therfore yeveth him God plainly his mercie: and therfore whan my soule was anguishous, and sorweful within me, than had I remembrance of God, that my praier might come to him. Furtherover contrition muste be continuel, and that man have stedfast purpose to shrive him, and to amend him of his lif. For sothly, while contrition lasteth, man may ever hope to have foryevenesse. And of this cometh hate of sinne, that destroyeth sinne bothe in himself, and eke in other folk at his power. For which sayth David; they that love God, hate wickednesse: for to love God, is for to love that he loveth, and hate that he hateth.

The last thing that men shull understand in contrition is this, wherof availeth contrition. I say, that contrition somtime delivereth man fro sinne: of which David saith; I say, (quod David) I purposed fermely to shrive me, and thou Lord relesedest my sinne. And right so as contrition availeth not without sad purpos of shrift and satisfaction, right so litel worth is shrift or satisfaction withouten contrition. And moreover contrition destroyeth the prison of helle, and maketh weke and

feble all the strengthes of the Devils, and restoreth the yeftes of the holy gost, and of all good vertues, and it clenseth the soule of sinne, and delivereth it fro the peine of helle, and fro the compaignie of the Devil, and fro the servage of sinne, and restoreth it to all goodes spirituel, and to the compagnie and communion of holy chirche. And futherover it maketh him, that whilom was sone of ire, to be the sone of grace: and all these thinges ben preved by holy writ. And therfore he that wold set his entent to thise thinges, he were ful wise: for sothly he ne shuld have than in all his lif corage to sinne, but yeve his herte and body to the service of Jesu Crist, and therof do him homage. For certes our Lord Jesu Crist hath spared us so benignely in our folies, that if he ne had pitee on mannes soule, a sory song might we alle singe.

Explicit prima pars penitentiæ; et incipit pars secunda.

The second part of penitence is confession, and that is signe of contrition. Now shul ye understonde what is confession; and whether it ought nedes to be don or non: and which thinges ben convenable to veray confession.

First shalt thou understande, that confession is

veray shewing of sinnes to the preest; this is to saie veray, for he must confesse him of all the conditions that belongen to his sinne, as ferforth as he can: all must be sayd, and nothing excused, ne hid, ne forwrapped: and not avaunt him of his good werkes. Also it is necessarie to understande whennes that sinnes springen, and how they encresen, and which they ben.

Of springing of sinnes saith Seint Poule in this wise: that right as by on man sinne entred first into this world, and thurgh sinne deth, right so deth entreth into alle men that sinnen: and this man was Adam, by whom sinne entred into this world, whan he brake the commandement of God. And therfore he that first was so mighty, that he ne shuld have died, became swiche on that he must nedes die, whether he wold or no; and all his progenie in this world, that in thilke maner sinnen, dien. Loke that in the estate of innocence, whan Adam and Eve weren naked in paradise, and no thing ne hadden shame of hir nakednesse, how that the serpent, that was most wily of all other bestes that God had made, sayd to the woman: why commanded God you, that ye shuld not ete of every tree in Paradise? The woman answered: of the fruit, sayd she, of the trees of Paradise we feden us,

but of the fruit of the tree that is in the middel of Paradise God forbode us for to eten, ne to touche it, lest we shuld die. The serpent sayd to the woman: nay, nay, ye shul not dien of deth; for soth God wote, that what day that ye ete therof your eyen shul open, and ye shul be as goddes, knowing good and harme. The woman saw that the tree was good to feding, and faire to the eyen, and delectable to the sight; she toke of the fruit of the tree and did ete, and yave to hire husbond, and he ete; and anon the eyen of hem both opened: and whan they knewe that they were naked, they sowed of a fig-tree leves in maner of breches, to hiden hir members. Here mow ye seen, that dedly sinne hath first suggestion of the fende, as sheweth here by the adder; and afterward the delit of the flesh, as sheweth here by Eve; and after that the consenting of reson, as sheweth by Adam. For trust wel, though so it were, that the fende tempted Eve, that is to say, the flesh, and the flesh had delit in the beautee of the fruit defended, yet certes til that reson, that is to say, Adam, consented to the eting of the fruit, yet stode he in the state of innocence. Of thilke Adam toke we thilke sinne original; from him fleshly discended be we all, and engendred of vile and corrupt mater: and whan the soule is put

in our bodies, right anon is contract original sinne; and that, that was erst but only peine of concupiscence, is afterward both peine and sinne: and therfore we ben all yborne sones of wrath, and of dampnation perdurable, if ne were Baptisme that we receive, which benimeth us the culpe: but forsoth the peine dwelleth with us as to temptation, which peine hight concupiscence. This concupiscence, whan it is wrongfully disposed or ordeined in man, it maketh him coveit, by coveitise of flesh, fleshly sinne by sight of his eyen, as to erthly thinges, and also coveitise of highnesse by pride of herte.

Now as to speke of the first coveitise, that is concupiscence, after the lawe of our membres, that were lawfully ymaked, and by rightful jugement of God, I say, for as moche as a man is not obeisant to God, that is his Lord, therfore is his herte to him disobeisant thurgh concupiscence, which is called nourishing of sinne, and occasion of sinne. Therfore, all the while that a man hath within him the peine of concupiscence, it is impossible, but he be tempted somtime, and moved in his flesh to sinne. And this thing may not faile, as long as he liveth. It may wel waxe feble by vertue of Baptisme, and by the grace of God thurgh penitence; but fully

ne shal it never quenche, that he ne shal somtime be meved in himselfe, but if he were refreined by sikenesse, or malefice of sorcerie, or cold drinkes. For lo, what sayth Seint Poule: the flesh coveiteth ayenst the spirit, and the spirit ayenst the flesh: they ben so contrarie and so striven, that a man may not alway do as he wold. The same Seint Poule, after his gret penance, in water and in lond; in water by night and by day, in gret peril, and in gret peine; in lond, in grete famine and thurst, cold and clothles, and ones stoned almost to deth; yet sayd he, alas! I caitif man, who shal deliver me fro the prison of my caitif body? And Seint Jerom, whan he long time had dwelled in desert, wheras he had no compagnie but of wilde bestes; wher as he had no mete but herbes, and water to his drinke, ne no bed but the naked erth, wherfore his flesh was black, as an Ethiopian, for hete, and nie destroyed for cold: yet sayd he, that the brenning of lecherie boiled in all his body. Wherfore I wot wel sikerly that they be deceived that say, they be not tempted in hir bodies. Witnesse Seint James that said, that every wight is tempted in his owen conscience; that is to say, that eche of us hath mater and occasion to be tempted of the norishing of sinne, that is in his body. And therfore sayth

Seint John the Evangelist: if we say that we ben without sinne, we deceive ourself, and truth is not in us.

Now shul ye understonde, in what maner sinne wexeth and encreseth in man. The first thing is that nourishing of sinne, of which I spake before, that is concupiscence: and after that cometh suggestion of the divel, this is to say, the divels belous, with which he bloweth in man the fire of concupiscence: and after that a man bethinketh him, whether he wol do or no that thing to which he is tempted. And than if a man withstond and weive the first entising of his flesh, and of the fend, than it is no sinne; and if so be he do not, than feleth he anon a flame of delit, and than it is good to beware and kepe him wel, or elles he wol fall anon to consenting of sinne, and than wol he do it, if he may have time and place. And of this mater sayth Moyses by the devil, in this maner: the fend sayth, I wol chace and pursue man by wicked suggestion, and I wol hent him by meving and stirring of sinne, and I wol depart my pris, or my prey, by deliberation, and my lust shal be accomplised in delit; I wol draw my swerd in consenting: (for certes, right as a swerd departeth a thing in two peces, right so consenting departeth God fro man) and

than wol I sle him with my hond in dede of sinne. Thus sayth the fend; for certes, than is a man al ded in soule; and thus is sinne accomplised, by temptation, by delit, and by consenting: and than is the sinne actuel.

Forsoth sinne is in two maners, either it is venial, or dedly sinne. Sothly, whan a man loveth any creature more than Jesu Crist our creatour, than it is dedly sinne: and venial sinne it is, if a man love Jesu Crist lesse than him ought. Forsoth the dede of this venial sinne is ful perilous, for it amenuseth the love that man shuld have to God, more and more. And therfore if a man charge himself with many swiche venial sinnes, certes, but if so be that he somtime discharge him of hem by shrift, they may wel lightly amenuse in him all the love that he hath to Jesu Crist: and in this wise skippeth venial sinne into dedly sinne. For certes, the more that a man chargeth his soule with venial sinnes, the more he is enclined to fall into dedly sinne. And therfore let us not be negligent to discharge us of venial sinnes. For the proverbe sayth, that many smal maken a gret. And herken this ensample: A gret wawe of the see cometh somtime with so gret a violence, that it drencheth the ship: and the same harme do somtime the smal dropes of water,

that enteren thurgh a litel crevis in the thurrok, and in the botom of the ship, if men ben so negligent, that they discharge hem not by time. And therfore although ther be difference betwix thise two causes of drenching, algates the ship is dreint. Right so fareth it somtime of dedly sinne, and of anoious venial sinnes, whan they multiplie in man so gretly, that thilke worldly thinges that he loveth, thurgh which he sinneth venially, is as gret in his herte as the love of God, or more: and therfore the love of every thing that is not beset in God, ne don principally for Goddes sake, although that a man love it lesse than God, yet is it venial sinne; and dedly sinne is, whan the love of any thing weigheth in the herte of man, as moche as the love of God, or more. Dedly sinne, as sayth Seint Augustine, is, whan a man tourneth his herte fro God, whiche that is veray soveraine bountee, that may not chaunge, and yeveth his herte to thing that may chaunge and flitte: and certes, that is every thing save God of heven. For soth is, that if a man yeve his love, which that he oweth to God with all his herte, unto a creature, certes, as moche of his love as he yeveth to the same creature, so moche he bereveth fro God, and therfore doth he sinne: for he,

that is dettour to God, ne yeldeth not to God all his dette, that is to sayn, all the love of his herte.

Now sith man understondeth generally, which is venial sinne, than is it covenable to tell specially of sinnes, whiche that many a man peraventure demeth hem no sinnes, and shriveth him not of the same, and yet natheles they be sinnes sothly, as thise clerkes writen; this is to say, at every tyme that man eteth and drinketh more than sufficeth to the sustenance of his body, in certain he doth sinne; eke whan he speketh more than it nedeth, he doth sinne; eke whan he herkeneth not benignely the complaint of the poure; eke whan he is in hele of body, and wol not fast whan other folk fast, without cause resonable; eke whan he slepeth more than nedeth, or whan he cometh by that encheson to late to chirche, or to other werkes of charitee; eke whan he useth his wif withouten soveraine desire of engendrure, to the honour of God, or for the entent to yeld his wif his dette of his body; eke whan he wol not visite the sike, or the prisoner, if he may; eke if he love wif or child, or other worldly thing, more than reson requireth; eke if he flater or blandise more than him ought for any necessitee; eke if he amenuse or withdrawe

the almesse of the poure; eke if he apparaile his mete more deliciously than nede is, or ete it to hastily by likerousnesse; eke if he talke vanitees in the chirche, or at Goddes service, or that he be a taler of idle wordes of foly or vilanie, for he shal yeld accomptes of it at the day of dome; eke whan he behighteth or assureth to don thinges that he may not perfourme; eke whan that he by lightnesse of foly missayeth or scorneth his neighbour; eke whan he hath ony wicked suspecion of thing, ther he ne wote of it no sothfastnesse: thise thinges and mo withouten nombre be sinnes, as sayth Seint Augustine. Now shul ye understonde, that al be it so that non erthly man may eschewe al venial sinnes, yet may he refreine him, by the brenning love that he hath to our Lord Jesu Crist, and by prayer and confession, and other good werkes, so that it shal but litel grieve. For as sayth Seint Augustine; if a man love God in swiche maner, that all that ever he doth is in the love of God, or for the love of God veraily, for he brenneth in the love of God, loke how moche that o drope of water, which falleth into a fourneis ful of fire, anoieth or greveth the brenning of the fire, in like maner anoieth or greveth a venial sinne unto that man, whiche is stedfast and parfite in the love of our Saviour Jesu

Crist. Furthermore, men may also refreine and put away venial sinne, by receiving worthily the precious body of Jesu Crist; by receiving eke of holy water; by almes dede; by general confession of *Confiteor* at Masse, and at prime, and at complin, and by blessing of Bishoppes and Preestes, and by other good werkes.

De septem peccatis mortalibus.

Now it is behovely to tellen whiche ben dedly sinnes, that is to say, chiefetaines of sinnes; for as moche as all they ren in o lees, but in divers maners. Now ben they cleped chiefetaines, for as moche as they be chiefe, and of hem springen all other sinnes. The rote of thise sinnes than is pride, the general rote of all harmes. For of this rote springen certain braunches: as ire, envie, accidie or slouthe, avarice or coveitise, (to commun understonding) glotonie, and lecherie: and eche of thise chief sinnes hath his braunches and his twigges, as shal be declared in hir chapitres folowing.

De superbia.

And though so be, that no man knoweth utterly the nombre of the twigges, and of the harmes that comen of pride, yet wol I shew a partie of hem, as

ye shul understond. Ther is inobedience, avaunting, ipocrisie, despit, arrogance, impudence, swelling of herte, insolence, elation, impatience, strif, contumacie, presumption, irreverence, pertinacie, vaine glorie, and many other twigges that I cannot declare. Inobedient is he that disobeyeth for despit to the commandements of God, and to his soveraines, and to his gostly fader. Avauntour, is he that bosteth of the harme or of the bountee that he hath don. Ipocrite, is he that hideth to shew him swiche as he is, and sheweth him to seme swiche as he is not. Despitous, is he that hath disdain of his neighebour, that is to sayn, of his even Cristen, or hath despit to do that him ought to do. Arrogant, is he that thinketh that he hath those bountees in him, that he hath not, or weneth that he shulde have hem by his deserving, or elles that demeth that he be that he is not. Impudent, is he that for his pride hath no shame of his sinnes. Swelling of herte, is whan man rejoyceth him of harme that he hath don. Insolent, is he that despiseth in his jugement all other folk, as in regarde of his value, of his conning, of his speking, and of his bering. Elation, is whan he ne may neither suffre to have maister ne felawe. Impatient, is he that wol not be taught, ne undernome of his vice,

and by strif werrieth truth wetingly, and defendeth his foly. *Contumax*, is he that thurgh his indignation is ayenst every auctoritee or power of hem that ben his soveraines. Presumption, is whan a man undertaketh an emprise that him ought not to do, or elles that he may not do, and this is called surquidrie. Irreverence, is whan man doth not honour ther as him ought to do, and waiteth to be reverenced. Pertinacie, is whan man defendeth his foly, and trusteth to moche in his owen wit. Vaineglorie, is for to have pompe, and delit in his temporel highnesse, and glorye him in his worldly estate. Jangling, is whan man speketh to moche before folk, and clappeth as a mille, and taketh no kepe what he sayth.

And yet ther is a privee spice of pride, that waiteth first to be salewed, or he wol salew, all be he lesse worthy than that other is; and eke he waiteth to sit, or to go above him in the way, or kisse the pax, or ben encensed, or gon to offring before his neighbour, and swiche semblable thinges, ayenst his duetee peraventure, but that he hath his herte and his entente, in swiche a proude desire, to be magnified and honoured beforn the peple.

Now ben ther two maner of prides; that on of hem is within the herte of a man, and that other is

without. Of whiche sothly thise foresayd thinges, and mo than I have sayd, apperteinen to pride, that is within the herte of man; and ther be other spices of pride that ben withouten: but natheles, that on of thise spices of pride is signe of that other, right as the gay levesell at the Taverne is signe of the win that is in the celler. And this is in many thinges: as in speche and contenance, and outragious array of clothing: for certes, if ther had ben no sinne in clothing, Crist wold not so sone have noted and spoken of the clothing of thilke rich man in the gospel. And, as Seint Gregory sayth, that precious clothing is culpable for the derthe of it, and for his softnesse, and for his strangenesse and disguising, and for the superfluitee, or for the inordinate scantnesse of it, alas! may not a man see as in our daies, the sinneful costlewe array of clothing, and namely in to moche superfluitee, or elles in to disordinate scantnesse?

As to the firste sinne in superfluitee of clothing, whiche that maketh it so dere, to the harme of the peple, not only the coste of the enbrouding, the disguising, endenting, or barring, ounding, paling, winding, or bending, and semblable wast of cloth in vanitee; but ther is also the costlewe furring in hir gounes, so moche pounsoning of chesel to maken

holes, so moche dagging of sheres, with the superfluitee in length of the foresaide gounes, trailing in the dong and in the myre, on hors and eke on foot, as wel of man as of woman, that all thilke trailing is veraily (as in effect) wasted, consumed, thredbare, and rotten with dong, rather than it is yeven to the poure, to gret damage of the foresayd poure folk, and that in sondry wise: this is to sayn, the more that cloth is wasted, the more must it cost to the poure peple for the scarcenesse; and furtherover, if so be that they wolden yeve swiche pounsoned and dagged clothing to the poure peple, it is not convenient to were for hir estate, ne suffisant to bote hir necessitee, to kepe hem fro the distemperance of the firmament. Upon that other side, to speke of the horrible disordinat scantnesse of clothing, as ben thise cutted sloppes or hanselines, that thurgh hir shortenesse cover not the shameful membres of man, to wicked entente; alas! som of hem shewen the bosse and the shape of the horrible swollen membres, that semen like to the maladie of Hernia, in the wrapping of hir hosen, and eke the buttokkes of hem behinde, that faren as it were the hinder part of a she ape in the ful of the mone. And moreover the wretched swollen membres that they shew thurgh disguising, in departing

of hir hosen in white and rede, semeth that half hir shameful privee membres were flaine. And if so be that they departe hir hosen in other colours, as is white and blewe, or white and blake, or blake and rede, and so forth; than semeth it, as by variance of colour, that the half part of hir privee membres ben corrupt by the fire of Seint Anthonie, or by cancre, or other swiche mischance. Of the hinder part of hir buttokkes it is ful horrible for to see, for certes in that partie of hir body ther as they purgen hir stinking ordure, that foule partie shewe they to the peple proudely in despite of honestee, whiche honestee that Jesu Crist and his frendes observed to shewe in hir lif. Now as to the outrageous array of women, God wote, that though the visages of som of hem semen ful chaste and debonaire, yet notifien they, in hir array of attire, likerousnesse and pride. I say not that honestee in clothing of man or woman is uncovenable, but certes the superfluitee or disordinat scarcitee of clothing is reprevable. Also the sinne of ornament, or of apparaile, is in thinges that apperteine to riding, as in to many delicat hors, that ben holden for delit, that ben so faire, fatte, and costlewe; and also in many a vicious knave, that is susteined because of hem; in curious harneis, as in sadles,

cropers, peitrels, and bridles, covered with precious cloth and rich, barred and plated of gold and of silver. For which God sayth by Zacharie the Prophet, I wol confounde the riders of swiche hors. These folke taken litel regard of the riding of Goddes sone of heven, and of his harneis, whan he rode upon the asse, and had non other harneis but the poure clothes of his disciples, ne we rede not that ever he rode on ony other beste. I speke this for the sinne of superfluitee, and not for honestee, whan reson it requireth. And moreover, certes pride is gretly notified in holding of gret meinie, whan they ben of litel profite or of right no profite, and namely whan that meinie is felonous and damageous to the peple by hardinesse of high lordeship, or by way of office; for certes, swiche lordes sell than hir lordeship to the Devil of helle, whan they susteine the wickednesse of hir meinie. Or elles, whan thise folk of low degree, as they that holden hostelries, susteinen thefte of hir hostellers, and that is in many maner of deceites: thilke maner of folk ben the flies that folowen the hony, or elles the houndes that folowen the caraine. Swiche foresayde folk stranglen spirituelly hir lordeshipes; for which thus saith David the Prophet; wicked deth mot come unto thilke lordeshipes, and God yeve

that they mot descend into helle, all doun: for in hir houses is iniquitee and shrewednesse, and not God of heven. And certes, but if they don amendement, right as God yave his benison to Laban by the service of Jacob, and to Pharao by the service of Joseph, right so God wol yeve his malison to swiche lordeshipes as susteine the wickednesse of hir servants, but they come to amendement. Pride of the table appereth eke ful oft; for certes riche men be cleped to festes, and poure folk be put away and rebuked; and also in excesse of divers metes and drinkes, and namely swiche maner bake metes and dishe metes brenning of wilde fire, and peinted and castelled with paper, and semblable wast, so that it is abusion to thinke. And eke in to gret preciousnesse of vessell, and curiositee of minstralcie, by which a man is stirred more to the delites of luxurie, if so be that he sette his herte the lesse upon oure Lord Jesu Crist, it is a sinne; and certainely the delites might ben so gret in this cas, that a man might lightly fall by hem into dedly sinne. The spices that sourden of pride, sothly whan they sourden of malice imagined, avised, and forecaste, or elles of usage, ben dedly sinnes, it is no doute. And whan they sourden by freeltee unavised sodenly, and sodenly withdraw again, al be they gre-

vous sinnes, I gesse that they be not dedly. Now might men aske, wherof that pride sourdeth and springeth. I say that somtime it springeth of the goodes of nature, somtime of the goodes of fortune, and somtime of the goodes of grace. Certes the goodes of nature stonden only in the goodes of the body, or of the soule. Certes, the goodes of the body ben hele of body, strength, delivernesse, beautee, gentrie, franchise; the goodes of nature of the soule ben good wit, sharpe understonding, subtil engine, vertue naturel, good memorie: goodes of fortune ben riches, high degrees of lordshipes, and preisinges of the peple: goodes of grace ben science power to suffre spirituel travaile, benignitee, vertuous contemplation, withstonding of temptation, and semblable thinges: of which foresayd goodes, certes it is a gret folie, a man to priden him in ony of hem all. Now as for to speke of goodes of nature, God wote that somtime we have hem in nature as moche to our damage as to our profite. As for to speke of hele of body, trewely it passeth ful lightly, and also it is ful ofte encheson of sikenesse of the soule: for God wote, the flesh is a gret enemy to the soule: and therfore the more that the body is hole, the more be we in peril to falle. Eke for to priden him in his strength of body, it is a grete folie: for certes

the flesh coveiteth ayenst the spirite: and ever the more strong that the flesh is, the sorier may the soule be: and over all, this strength of body, and worldly hardinesse, causeth ful oft to many man peril and mischance. Also to have pride of gentrie is right gret folie: for oft time the gentrie of the body benimeth the gentrie of the soule: and also we ben all of o fader and of o moder: and all we ben of o nature rotten and corrupt, both riche and poure. Forsoth o maner gentrie is for to preise, that appareilleth mannes corage with vertues and moralitees, and maketh him Cristes child; for trusteth wel, that over what man that sinne hath maistrie, he is a veray cherl to sinne.

Now ben ther general signes of gentilnesse; as eschewing of vice and ribaudrie, and servage of sinne, in word, and in werk and contenance, and using vertue, as courtesie, and clenenesse, and to be liberal; that is to say, large by mesure; for thilke that passeth mesure, is folie and sinne. Another is to remember him of bountee, that he of other folk hath received. Another is to be benigne to his subgettes; wherfore saith Seneke; ther is nothing more covenable to a man of high estate, than debonairtee and pitee: and therfore thise flies that men clepen bees, whan they make hir king, they chesen on that

hath no pricke, wherwith he may sting. Another is, man to have a noble herte and a diligent, to atteine to high vertuous thinges. Now certes, a man to priden him in the goodes of grace, is eke an outrageous folie: for thilke yeftes of grace that shuld have tourned him to goodnesse, and to medicine, tourneth him to venime and confusion, as sayth Seint Gregorie. Certes also, who so prideth him in the goodnesse of fortune, he is a gret fool: for somtime is a man a gret lord by the morwe, that is a caitife and a wretch or it be night: and somtime the richesse of a man is cause of his deth: and somtime the delites of a man ben cause of grevous maladie, thurgh which he dieth. Certes, the commendation of the peple is ful false and brotel for to trust; this day they preise, to-morwe they blame. God wote, desire to have commendation of the peple hath caused deth to many a besy man.

Remedium Superbiæ.

Now sith that so is, that ye have understond what is pride, and which be the spices of it, and how mennes pride sourdeth and springeth; now ye shul understond which is the remedie ayenst it. Humilitee or mekenesse is the remedy ayenst pride; that is a vertue, thurgh which a man hath veray know-

lege of himself, and holdeth of himself no deintee, ne no pris, as in regard of his desertes, considering ever his freeltee. Now ben ther three maner of humilitees; as humilitee in herte, and another in the mouth, and the thridde in werkes. The humilitee in herte is in foure maners: that on is, whan a man holdeth himself as nought worth before God of heven: the second is, whan he despiseth non other man: the thridde is, whan he ne recketh nat though men holde him nought worth: and the fourth is, whan he is not sory of his humiliation. Also the humilitee of mouth is in foure thinges; in attemperat speche; in humilitee of speche; and whan he confesseth with his owen mouth, that he is swiche as he thinketh that he is in his herte: another is, whan he preiseth the bountee of another man and nothing therof amenuseth. Humilitee eke in werkes is in foure maners. The first is, whan he putteth other men before him; the second is, to chese the lowest place of all; the thridde is, gladly to assent to good conseil; the fourth is, to stond gladly to the award of his soveraine, or of him that is higher in degree: certain this is a gret werk of humilitee.

De Invidia.

After pride wol I speke of the foule sinne of Envie,

which that is, after the werd of the philosopher, sorwe of other mennes prosperitee; and after the word of Seint Augustine, it is sorwe of other mennes wele, and joye of other mennes harme. This foule sinne is platly ayenst the holy gost. Al be it so, that every sinne is ayenst the holy gost, yet natheles, for as moche as bountee apperteineth proprely to the holy gost, and envie cometh proprely of malice, therfore it is proprely ayenst the bountee of the holy Gost. Now hath malice two spices, that is to say, hardinesse of herte in wickednesse, or elles the flesh of man is so blind, that he considereth not that he is in sinne, or recketh not that he is in sinne; which is the hardinesse of the divel. That other spice of envie is, whan that a man werrieth trouth, whan he wot that it is trouth, and also whan he werrieth the grace of God that god hath yeve to his neighbour: and all this is by envie. Certes than is envie the werst sinne that is; for sothly all other sinnes be somtime only ayenst on special vertue: but certes envie is ayenst al maner vertues and alle goodnesse; for it is sory of all bountee of his neighbour: and in this maner it is divers from all other sinnes; for wel unnethe is ther any sinne that it ne hath som delit in himself, save only envie, that ever hath in himself anguish and sorwe. The spices of envie ben these. Ther

is first sorwe of other mennes goodnesse and of hir prosperitee; and prosperitee ought to be kindly mater of joye; than is envie a sinne ayenst kinde. The seconde spice of envie is joye of other mennes harme; and that is proprely like to the divel, that ever rejoyseth him of mannes harme. Of thise two spices cometh backbiting; and this sinne of backbiting or detracting hath certain spices, as thus: som man preiseth his neighbour by a wicked entente, for he maketh alway a wicked knotte at the laste ende: alway he maketh a *but* at the last ende, that is digne of more blame, than is worth all the preising. The second spice is, that if a man be good, or doth or sayth a thing to good entente, the backbiter wol turne all that goodnesse up so doun to his shrewde entente. The thridde is to amenuse the bountee of his neighbour. The fourthe spice of backbiting is this, that if men speke goodnesse of a man, than wol the backbiter say; Parfay swiche a man is yet better than he; in dispreising of him that men preise. The fifth spice is this, for to consent gladly to herken the harme that men speke of other folk. This sinne is ful gret, and ay encreseth after the wicked entent of the backbiter. After backbiting cometh grutching or murmurance, and somtime it springeth of impatience ayenst God, and somtime

ayenst man. Ayenst God it is whan a man grutcheth ayenst the peine of helle, or ayenst poverte, or losse of catel, or ayenst rain or tempest, or elles grutcheth that shrewes have prosperitee, or elles that good men have adversitee: and all thise thinges shuld men suffre patiently, for they comen by the rightful jugement and ordinance of God. Somtime cometh grutching of avarice, as Judas grutched ayenst the Magdeleine, whan she anointed the hed of our Lord Jesu Crist with hire precious oynement. This maner murmuring is swiche as whan man grutcheth of goodnesse that himself doth, or that other folk don of hir owen catel. Somtime cometh murmur of pride, as whan Simon the Pharisee grutched ayenst the Magdeleine, whan she approched to Jesu Crist and wept at his feet for hire sinnes: and somtime it sourdeth of envie, whan men discover a mannes harme that was privee, or bereth him on hond thing that is false. Murmur also is oft among servants, that grutchen whan hir soveraines bidden hem do leful thinges; and for as moche as they dare not openly withsay the commaundement of hir soveraines, yet wol they say harme and grutche and murmure prively for veray despit; which wordes they call the divels *Pater noster*, though so be that the divel had never *Pater noster*, but that lewed folke yeven it

swiche a name. Somtime it cometh of ire or privee hate, that norisheth rancour in the herte, as afterward I shal declare. Than cometh eke bitternesse of herte, thurgh which bitternesse every good dede of his neighbour semeth to him bitter and unsavory. Than cometh discord that unbindeth all maner of frendship. Than cometh scorning of his neighbour, al do he never so wel. Than cometh accusing, as whan a man seketh occasion to annoyen his neighbour, which is like the craft of the divel, that waiteth both day and night to accusen us all. Than cometh malignitee, thurgh which a man annoieth his neighbour prively if he may, and if he may not, algate his wicked will shal not let, as for to brenne his hous prively, or enpoison him, or sle his bestes, and semblable thinges.

Remedium Invidiæ.

Now wol I speke of the remedie ayenst this foule sinne of envie. Firste is the love of God principally, and loving of his neighbour as himself: for sothly that on ne may not be without that other. And trust wel, that in the name of thy neighbour thou shalt understande the name of thy brother; for certes all we have on fader fleshly, and on moder; that is to say, Adam and Eve; and also on

fader spirituel, that is to say, God of heven. Thy neighbour art thou bounde for to love, and will him all goodnesse, and therfore sayth God; Love thy neighbour as thyself; that is to say, to salvation both of lif and soule. And moreover thou shalt love him in word, and in benigne amonesting and chastising, and comfort him in his anoyes, and praye for him with all thy herte. And in dede thou shalt love him in swiche wise that thou shalt do to him in charitee, as thou woldest that it were don to thin owen person: and therfore thou ne shalt do him no damage in wicked word, ne harme in his body, ne in his catel, ne in his soule by entising of wicked ensample. Thou shalt not desire his wif, ne non of his thinges. Understonde eke that in the name of neighbour is comprehended his enemy: certes man shal love his enemy for the commandement of God, and sothly thy frend thou shalt love in God. I say thin enemy shalt thou love for Goddes sake, by his commandement: for if it were reson that man shulde hate his enemy, forsoth God n'olde not receive us to his love that ben his enemies. Ayenst three maner of wronges, that his enemy doth to him, he shal do three things, as thus: ayenst hate and rancour of herte, he shal love him in herte: ayenst chiding and wicked

wordes, he shal pray for his enemy: ayenst the wicked dede of his enemy he shal do him bountee. For Crist sayth: Love your enemies, and prayeth for hem that speke you harme, and and for hem that chasen and pursuen you: and do bountee to hem that haten you. Lo, thus comandeth us our Lord Jesu Crist to do to our enemies: forsoth nature driveth us to love our frendes, and parfay our enemies have more nede of love than our frendes, and they that more nede have, certes to hem shal men do goodnesse. And certes in thilke dede have we remembrance of the love of Jesu Crist that died for his enemies: and in as moche as thilke love is more grevous to performe, so moche is more gret the merite, and therfore the loving of our enemy hath confounded the venime of the divel. For right as the divel is confounded by humilitee, right so is he wounded to the deth by the love of our enemy: certes than is love the medicine that casteth out the venime of envie fro mannes herte.

De Ira.

After envy wol I declare of the sinne of Ire: for sothly who so hath envy upon his neighbour, anon communly wol finde him mater of wrath in word or in dede ayenst him to whom he hath envie.

And as wel cometh Ire of pride as of envie, for sothly he that is proude or envious is lightly wroth.

This sinne of Ire, after the discriving of Seint Augustin, is wicked will to be avenged by word or by dede. Ire, after the Philosophre, is the fervent blode of man yquicked in his herte, thurgh which he wold harme to him that he hateth: for certes the herte of man by enchaufing and meving of his blood waxeth so troubled, that it is out of all maner jugement of reson. But ye shul understonde that Ire is in two maners, that on of hem is good, and that other is wicked. The good ire is by jalousie of goodnesse, thurgh the which man is wroth with wickednesse, and again wickednesse. And therfore saith the wise man, that ire is better than play. This ire is with debonairtee, and it is wrothe without bitternesse: not wrothe ayenst the man, but wrothe with the misdede of the man: as saith the Prophet David; *Irascimini, & nolite peccare*. Now understond that wicked ire is in two maners, that is to say, soden ire or hasty ire without avisement and consenting of reson; the mening and the sense of this is, that the reson of a man ne consenteth not to that soden ire, and than it is venial. Another ire is that is ful wicked, that

cometh of felonie of herte, avised and cast before, with wicked will to do vengeance, and therto his reson consenteth: and sothly this is dedly sinne. This ire is so displesant to God, that it troubleth his hous, and chaseth the holy Gost out of mannes soule, and wasteth and destroyeth that likenesse of God, that is to say, the vertue that is in mannes soule, and putteth in him the likenesse of the devil, and benimeth the man fro God that is his rightful Lord. This ire is a ful gret plesance to the devil, for it is the devils forneis that he enchaufeth with the fire of helle. For certes right so as fire is more mighty to destroie erthly thinges, than any other element right so ire is mighty to destroie all spirituel thinges. Loke how that fire of smal gledes, that ben almost ded under ashen, wol quicken ayen whan they ben touched with brimstone, right so ire wol evermore quicken ayen, whan it is touched with pride that is covered in mannes herte. For certes fire ne may not come out of no thing, but if it were first in the same thing naturelly: as fire is drawne out of flintes with stele. And right so as pride is many times mater of ire, right so is rancour norice and keper of ire. Ther is a maner tree, as sayth Seint Isidore, that whan men make a fire of the saide tree, and cover the coles of it with ashen,

sothly the fire therof wol lost all a yere or more: and right so fareth it of rancour, whan it is ones conceived in the herte of som men, certes it wol lasten peraventure from an Easterne day until another Easterne day, or more. But certes the same man is ful fer from the mercie of God all thilke while.

In this foresaid devils forneis ther forgen three shrewes; pride, that ay bloweth and encreseth the fire by chiding and wicked wordes: than stondeth envie, and holdeth the hot yren upon the herte of man, with a pair of longe tonges of longe rancour: and than stondeth the sinne of contumelie or strif and cheste, and battereth and forgeth by vilains reprevinges. Certes this cursed sinne annoyeth both to the man himself, and eke his neighbour. For sothly almost all the harme or damage that ony man doth to his neighbour cometh of wrath: for certes, outrageous wrathe doth all that ever the foule fende willeth or commandeth him; for he ne spareth neyther for our Lord Jesu Crist, ne his swete moder; and in his outrageous anger and ire, alas! alas! ful many on at that time, feleth in his herte ful wickedly, both of Crist, and also of all his halwes. Is not this a cursed vice? Yes certes. Alas! it benimmeth fro man his witte and his re-

son, and all his debonaire lif spirituel, that shuld kepe his soule. Certes it benimmeth also Goddes due lordship (and that is mannes soule) and the love of his neighbours: it striveth also all day ayenst trouth; it reveth him the quiet of his herte, and subverteth his soule.

Of ire comen thise stinking engendrures; first, hate, that is olde wrath: discord, thurgh which a man forsaketh his olde frend that he hath loved ful long: and than cometh werre, and every maner of wrong that a man doth to his neighbour in body or in catel. Of this cursed sinne of ire cometh eke manslaughtee. And understondeth wel that homicide (that is, manslaughter) is in divers wise. Som maner of homicide is spirituel, and som is bodily. Spirituel manslaughter is in six thinges. First, by hate, as sayth Seint John: He that hateth his brother, is an homicide. Homicide is also by backbiting; of which backbitours sayth Salomon, that they have two swerdes, with which they slay hir neighbours: for sothly as wicked it is to benime of him his good name as his lif. Homicide is also in yeving of wicked conseil by fraude, as for to yeve conseil to areise wrongful customes and talages; of which sayth Salomon: A lion roring, and a bere hungrie, ben like to cruel Lordes, in withholding or

abregging of the hire or of the wages of servantes, or elles in usurie, or in withdrawing of the almesse of poure folk. For which the wise man sayth: Fedeth him that almost dieth for honger; for sothly but if thou fede him thou sleest him. And all thise ben dedly sinnes. Bodily manslaughter is whan thou sleest him with thy tonge in other maner, as whan thou commandest to sle a man, or elles yevest conseil to sle a man. Manslaughter in dede is in foure maners. That on is by lawe, right as a justice dampneth him that is culpable to the deth: but let the justice beware that he do it rightfully, and that he do it not for delit to spill blood, but for keping of rightwisenesse. Another homicide is don for necessitee, as whan a man sleeth another in his defence, and that he ne may non other wise escapen fro his owen deth: but certain, and he may escape withouten slaughter of his adversarie, he doth sinne, and he shal bere penance as for dedly sinne. Also if a man by cas or aventure shete an arowe or cast a stone, with which he sleeth a man, he is an homicide. And if a woman by negligence overlyeth hire child in hire slepe, it is homicide and dedly sinne. Also whan a man disturbleth conception of a childe, and maketh a woman barein by drinkes of venimous herbes, thurgh which she may not con-

ceive, or sleeth hire child by drinkes, or elles putteth certain material thing in hire secret place to sle hire childe, or elles doth unkinde sinne, by which man, or woman, shedeth his nature in place ther as a childe may not be conceived: or elles if a woman hath conceived, and hurteth hireself, and by that mishappe the childe is slaine, yet is it homicide. What say we eke of women that murderen hir children for drede of worldly shame? Certes, it is an horrible homicide. Eke if a man approche to a woman by desir of lecherie, thurgh which the childe is perished; or elles smiteth a woman wetingly, thurgh which she leseth hire child; all thise ben homicides, and horrible dedly sinnes. Yet comen ther of ire many mo sinnes, as wel in worde, as in thought and in dede; as he that arretteth upon God, or blameth God of the thing of which he is himself gilty; or despiseth God and all his halwes, as don thise cursed hasardours in divers contrees. This cursed sinne don they, whan they felen in hir herte ful wickedly of God and of his halwes: also whan they treten unreverently the sacrament of the auter, thilke sinne is so gret, that unneth it may be relesed, but that the mercy of God passeth all his werkes, it is so gret, and he so benigne. Than cometh also of ire attry anger, whan a man is

sharpely amonested in his shrift to leve sinne; than wol he be angry, and answere hokerly and angerly, to defend or excusen his sinne by unstedfastnesse of his fleshe; or elles he did it for to hold compagnie with his felawes; or elles he sayeth the fend enticed him; or elles he did it for his youthe; or elles his complexion is so corageous that he may not forbere; or elles it is his destinee, he sayth, unto a certain age; or elles he sayth it cometh him of gentilnesse of his auncestres, and semblable thinges. All thise maner of folke so wrappen hem in hir sinnes, that they ne wol not deliver hemself; for sothly, no wight that excuseth himself wilfully of his sinne, may not be delivered of his sinne, til that he mekely beknoweth his sinne. After this than cometh swering, that is expresse ayenst the commandement of God: and that befalleth often of anger and of ire. God sayth; Thou shalt not take the name of thy Lord God in idel. Also our Lord Jesu Crist sayth by the word of Seint Mathew; Ne shal ye not swere in all manere, neyther by heven-for it is Goddes trone: ne by erthe, for it is the benche of his feet: ne by Jerusalem, for it is the citee of a gret King: ne by thin hed, for thou ne mayst not make an here white ne black: but he sayth, be your word, ye, ye, nay, nay: and what

that is more, it is of evil. Thus sayth Crist. For Cristes sake swere not so sinnefully, in dismembring of Crist, by soule, herte, bones, and body: for certes it semeth, that ye thinken that the cursed Jewes dismembred him not ynough, but ye dismembre him more. And if so be that the lawe compell you to swere, than reuleth you after the lawe of God in your swering, as sayth Jeremie; Thou shalt kepe three conditions; thou shalt swere in trouth, in dome, and in rightwisenesse. This is to say, thou shalt swere soth; for every lesing is ayenst Crist; for Crist is veray trouth: and thinke wel this, that every gret swerer, not compelled lawfully to swere, the plage shall not depart fro his hous, while he useth unleful swering. Thou shalt swere also in dome, whan thou art constreined by the domesman to witnesse a trouth. Also thou shalt not swere for envie, neyther for favour, ne for mede, but only for rightwisenesse, and for declaring of trouthe to the honour and worship of God, and to the aiding and helping of thin even Cristen. And therfore every man that taketh Goddes name in idel, or falsely swereth with his mouth, or elles taketh on him the name of Crist, to be called a Cristen man, and liveth agenst Cristes living and his teching: all they take Goddes name in idel.

Loke also what sayth Seint Peter; *Actuum* iv. *Non est aliud nomen sub cœlo*, &c. Ther is non other name (sayth Seint Peter) under heven yeven to men, in which they may be saved; that is to say, but the name of Jesu Crist. Take kepe eke how precious is the name of Jesu Crist, as sayth Seint Poule, *ad Philipenses* ii. *In nomine Jesu*, &c. that in the name of Jesu every knee of hevenly creature, or erthly, or of helle, shuld bowen: for it is so high and so worshipful, that the cursed fend in helle shuld tremble for to here it named. Than semeth it, that men that swere so horribly by his blessed name, that they despise it more boldely than did the cursed Jewes, or elles the divel, that trembleth whan he hereth his name.

Now certes, sith that swering (but if it be lawfully don) is so highly defended, moche worse is for to swere falsely, and eke nedeles.

What say we eke of hem that deliten hem in swering, and hold it a genterie or manly dede to swere gret othes? And what of hem that of veray usage ne cese not to swere gret othes, al be the cause not worth a strawe? Certes this is horrible sinne. Swering sodenly without avisement is also a gret sinne. But let us go now to that horrible swering of adjuration and conjuration, as don thise false enchaunt-

ours and nigromancers in basins ful of water, or in a bright swerd, in a cercle, or in a fire, or in a sholder bone of a shepe: I cannot sayn, but that they do cursedly and damnably ayenst Crist, and all the feith of holy chirche.

What say we of hem that beleven on divinales, as by flight or by noise of briddes or of bestes, or by sorte of geomancie, by dremes, by chirking of dores, or craking of houses, by gnawing of rattes, and swiche maner wretchednesse? Certes, all thise thinges ben defended by God and holy chirche, for which they ben accursed, till they come to amendement, that on swiche filth set hir beleve. Charmes for woundes, or for maladies of men or of bestes, if they take any effect, it may be peraventure that God suffreth it, for folk shuld yeve the more feith and reverence to his name.

Now wol I speke of lesinges, which generally is false signifiance of word, in entent to deceive his even Cristen. Some lesing is, of which ther cometh non avantage to no wight; and som lesing turneth to the profite and ese of a man, and to the dammage of another man. Another lesing is, for to saven his lif or his catel. Another lesing cometh of delit for to lie, in which delit, they wol forge a long tale, and peint it with all circumstances, wher all

the ground of the tale is false. Some lesing cometh, for he wol sustein his word: and some lesing cometh of recchelesnesse withouten avisement, and semblable thinges.

Let us now touche the vice of flaterie, which ne cometh not gladly, but for drede, or for covetise. Flaterie is generally wrongful preising. Flaterers ben the devils nourices, that nourish his children with milke of losengerie. Forsoth Salomon sayth, That flaterie is werse than detraction: for somtime detraction maketh an hautein man be the more humble, for he dredeth detraction, but certes flaterie maketh a man to enhaunce his herte and his contenance. Flaterers ben the devils enchauntours, for they maken a man to wenen himself be like that he is not like. They be like to Judas, that betrayed God; and thise flaterers betrayen man to selle him to his enemy, that is the devil. Flaterers ben the devils chappeleines, that ever singen *Placebo*. I reken flaterie in the vices of ire: for oft time if a man be wroth with another, than wol he flater som wight, to susteine him in his quarrel.

Speke we now of swiche cursing as cometh of irous herte. Malison generally may be said every maner power of harme: swiche cursing bereveth man the regne of God, as sayth Seint Poule. And

oft time swiche cursing wrongfully retorneth again to him that curseth, as a bird retorneth again to his owen nest. And over all thing men ought eschew to curse hir children, and to yeve to the devil hir engendrure, as fer forth as in hem is: certes it is a grete peril and a grete sinne.

Let us than speke of chiding and repreving, which ben ful grete woundes in mannes herte, for they unsow the seames of frendship in mannes herte: for certes, unnethe may a man be plainely accorded with him, that he hath openly reviled, repreved, and disclaundered: this is a full grisly sinne, as Crist sayth in the Gospel. And take ye kepe now, that he that repreveth his neighbour, either he repreveth him by som harme of peine, that he hath upon his bodie, as, Mesel, croked harlot; or by som sinne that he doth. Now if he repreve him by harme of peine, than turneth the repreve to Jesu Crist; for peine is sent by the rightwise sonde of God, and by his suffrance, be it meselrie, or maime, or maladie: and if he repreve him uncharitably of sinne, as, thou holour, thou dronkelewe harlot, and so forth; than apperteineth that to the rejoicing of the devil, whic ever hath joye that men don sinne. And certes, chiding may not come but out of a vilains herte, for after the haboundance of the herte speketh the

mouth ful oft. And ye shul understond, that loke by any way, whan ony man chastiseth another, that he beware fro chiding or repreving: for trewely, but he beware, he may ful lightly quicken the fire of anger and of wrath, which he shuld quench: and peraventure sleth him, that he might chastise with benignitee. For, as sayth Salomon, the amiable tonge is the tree of lif; that is to say, of lif spirituel. And sothly, a dissolute tonge sleth the spirit of him that repreveth, and also of him which is repreved. Lo, what sayth Seint Augustine: Ther is nothing so like the devils child, as he which oft chideth. A servant of God behoveth not to chide. And though that chiding be a vilains thing betwixt all maner folk, yet it is certes most uncovenable betwene a man and his wif, for ther is never rest. And therfore sayth Salomon; An hous that is uncovered in rayne and droping, and a chiding wif, ben like. A man, which is in a dropping hous in many places, though he eschew the dropping in o place, it droppeth on him in another place: so fareth it by a chiding wif; if she chide him not in o place, she wol chide him in another: and therfore, better is a morsel of bred with joye, than an hous filled ful of delices with chiding, sayth Salomon. And Seint Poule sayth; O ye women, beth ye subgettes to your hus-

bonds, as you behoveth in God; and ye men loveth your wives.

Afterward speke we of scorning, which is a wicked sinne, and namely, whan he scorneth a man for his good werkes: for certes, swiche scorners faren like the foule tode, that may not endure to smell the swete savour of the vine, whan it flourisheth. Thise scorners ben parting felawes with the devil, for they have joye whan the devil winneth, and sorwe if he leseth. They ben adversaries to Jesu Crist, for they hate that he loveth; that is to say, salvation of soule.

Speke we now of wicked conseil, for he that wicked conseil yeveth is a traitour, for he deceiveth him that trusteth in him. But natheles, yet is wicked conseil first ayenst himself: for, as sayth the wise man, every false living hath this propertee in himself, that he that wol annoy another man, he annoyeth first himself. And men shul understond, that man shal not take his conseil of false folk, ne of angry folk, or grevous folk, ne of folk that loven specially hir owen profit, ne of to moche worldly folk, namely, in conseiling of mannes soule.

Now cometh the sinne of hem that maken discord among folk, which is a sinne that Crist hateth utterly; and no wonder is; for he died for to make concord. And more shame don they to Crist, than

did they that him crucified: for God loveth better, that frendship be amonges folk, than he did his owen body, which that he yave for unitee. Therfore ben they likened to the devil, that ever is about to make discord.

Now cometh the sinne of Double tonge, swiche as speke faire before folk, and wickedly behind; or elles they make semblaunt as though they spake of good entention, or elles in game and play, and yet they speken of wicked entente.

Now cometh bewreying of conseil, thurgh which a man is defamed: certes unnethe may he restore the damage. Now cometh manace, that is an open folie: for he that oft manaceth, he threteth more than he may performe ful oft time. Now comen idel wordes, that be without profite of him that speketh the wordes, and eke of him that herkeneth the wordes: or elles idel wordes ben tho that ben nedeles, or without entente of naturel profit. And al be it that idel wordes be somtime venial sinne, yet shuld men doute hem, for we shul yeve rekening of hem before God. Now cometh jangling, that may not come withouten sinne: and as sayth Salomon, it is a signe of apert folie. And therfore a philosophre sayd, whan a man axed him how that he shuld plese the peple, he answered; Do many

good werkes, and speke few jangelinges. After this cometh the sinne of japeres, that ben the devils apes, for they make folk to laugh at hir japerie, as folk don at the gaudes of an ape: swiche japes defendeth Seint Poule. Loke how that vertuous wordes and holy comforten hem that travaillen in the service of Crist, right so comforten the vilains words, and the knakkes of japeres, hem that travaillen in the service of the devil. Thise ben the sinnes of the tonge, that comen of ire, and other sinnes many mo.

Remedium Iræ.

THE remedie ayenst Ire, is a vertue that cleped is mansuetude, that is Debonairtee: and eke another vertue, that men clepen patience or sufferaunce.

Debonairtee withdraweth and refreineth the stirrings and mevings of mannes corage in his herte, in swich maner, that they ne skip not out by anger ne ire. Sufferance suffereth swetely all the annoyance and the wrong that is don to man outward. Seint Jerome sayth this of debonairtee, That it doth no harme to no wight, ne sayth: ne for no harme that men do ne say, he ne chaseth not ayenst reson. This vertue somtime cometh of nature; for, as

sayth the philosophre, a man is a quick thing, by nature debonaire, and tretable to goodnesse: but whan debonairtee is enformed of grace, than it is the more worth.

Patience is another remedy ayenst ire, and is a vertue that suffereth swetely every mannes goodnesse, and is not wroth for non harme that is don to him. The philosophre sayth, that patience is the vertue that suffreth debonairly al the outrage of adversitee, and every wicked word. This vertue maketh a man like to God, and maketh him Goddes owen childe: as sayth Crist. This vertue discomfiteth thin enemies. And therfore sayth the wise man; if thou wolt vanquish thin enemie, see thou be patient. And thou shalt understond, that a man suffereth foure maner of grevances in outward thinges, ayenst the which foure he must have foure maner of patiences.

The first grevance is of wicked wordes. Thilke grevance suffred Jesu Crist, without grutching, ful patiently, whan the Jewes despised him and repreved him ful oft. Suffer thou therfore patiently, for the wise man saith: if thou strive with a foole, though the foole be wroth, or though he laugh, algate thou shalt have no reste. That other grevance outward is to have domage of thy catel.

Therayenst suffred Crist ful patiently, whan he was despoiled of al that he had in this lif, and that n'as but his clothes. The thridde grevance is a man to have harme in his body. That suffred Crist ful patiently in all his passion. The fourthe grevance is in outrageous labour in werkes: wherfore I say, that folk that make hir servants to travaile to grevously, or out of time, as in holy dayes, sothly they do gret sinne. Hereayenst suffred Crist ful patiently, and taught us patience, whan he bare upon his blessed sholders the crosse, upon which he shuld suffer despitous deth. Here may men lerne to be patient; for certes, not only cristen men be patient for love of Jesu Crist, and for guerdon of the blisful lif that is perdurable, but certes the old Payenes, that never were cristened, commendeden and useden the vertue of patience.

A philosophre upon a time, that wold have beten his disciple for his gret trespas, for which he was gretly meved, and brought a yerde to bete the childe, and whan this child sawe the yerde, he sayd to his maister: what thinke ye to do? I wol bete thee, sayd the maister, for thy correction. Forsoth, sayd the childe, ye ought first correct yourself, that have lost all your patience for the offence of a child. Forsooth, sayd the maister all weping,

thou sayest soth: have thou the yerde, my dere sone, and correct me for min impatience, Of patience cometh obedience, thurgh which a man is obedient to Crist, and to all hem to which he ought to be obedient in Crist. And understand wel, that obedience is parfite, whan that a man doth gladly and hastily, with good herte entirely all that he shuld do. Obedience generally, is to performe hastily the doctrine of God, and of his soveraines, to which him ought to be obeisant in all rightwisenesse.

De Accidia.

After the sinne of wrath, now wol I speke of the sinne of accidie, or slouth: for envie blindeth the herte of a man, and ire troubleth a man, and accidie maketh him hevy, thoughtful, and wrawe. Envie and ire maken bitternesse in herte, which bitternesse is mother of accidie, and benimeth him the love of alle goodnesse; than is accidie the anguish of a trouble herte. And Seint Augustine sayth: It is annoye of goodnesse and annoye of harme. Certes this is a damnable sinne, for it doth wrong to Jesu Crist, in as moche as it benimeth the service that men shulde do to Crist with alle diligence, as sayth Salomon: but accidie doth non

swiche diligence. He doth all thing with annoye, and with wrawnesse, slaknesse, and excusation, with idlenesse and unlust. For which the book sayth: Accursed be he that doth the service of God negligently. Than is accidie enemie to every estate of man. For certes the estate of man is in three maners: either it is the estate of innocence, as was the estate of Adam, before that he fell into sinne, in which estate he was holden to werk, as in herying and adoring of God. Another estate is the estate of sinful men: in which estate men ben holden to labour in praying to God, for amendement of hir sinnes, and that he wold graunt hem to rise out of hir sinnes. Another estate is the estate of grace, in which estate he is holden to werkes of penitence: and certes to all thise thinges is accidie enemie and contrary, for he loveth no besinesse at all. Now certes, this foule sinne of accidie is eke a ful gret enemie to the livelode of the body; for it ne hath no purveaunce ayenst temporel necessitee; for it forsleutheth, forsluggeth, and destroieth all goodes temporel by recchelesnesse.

The fourth thing is that accidie is like hem that ben in the peine of helle, because of hir slouthe and of hir hevinesse: for they that be damned, ben so bound, that they may neyther do wel ne think wel.

Of accidie cometh first, that a man is annoied and accombred to do any goodnesse, and that maketh that God hath abhomination of swiche accidie, as sayth Seint John.

Now cometh slouthe, that wol not suffre no hardnesse ne no penance: for sothly, slouthe is so tendre and so delicat, as sayth Salomon, that he wol suffre non hardnesse ne penance, and therfore he shendeth all that he doth. Ayenst this roten sinne of accidie and slouthe shuld men exercise hemself, and use hemself to do good werkes, and manly and vertuously cachen corage wel to do, thinking that our Lord Jesu Crist quiteth every good deed, be it never so lite. Usage of labour is a gret thing: for it maketh, as sayth Seint Bernard, the labourer to have strong armes and hard sinewes: and slouthe maketh hem feble and tendre. Than cometh drede for to beginne to werke any good werkes: for certes, he that enclineth to sinne, him thinketh it is to gret an emprise for to undertake the werkes of goodnesse, and casteth in his herte, that the circumstances of goodnesse ben so grevous and so chargeant for to suffre, that he dare not undertake to do werkes of goodnesse, as sayth Seint Gregorie.

Now cometh wanhope, that is, despeir of the

mercy of God, that cometh somtime of to moche outrageous sorwe, and somtime of to moche drede, imagining that he hath do so moche sinne, that it wolde not availe him, though he wolde repent him, and forsake sinne: thurgh which despeire or drede, he abandoneth all his herte to every maner sinne, as sayth Seint Augustine. Which dampnable sinne, if it continue unto his end, it is cleped the sinne of the holy gost. This horrible sinne is so perilous, that he that is despeired, ther n'is no felonie, ne no sinne, that he douteth for to do, as shewed wel by Judas. Certes, aboven all sinnes than is this sinne most displesant and most adversarie to Crist. Sothly, he that despeireth him, is like to the coward champion recreant, that flieth withouten nede. Alas! alas! nedeles is he recreant, and nedeles despeired. Certes, the mercy of God is ever redy to the penitent person, and is above all his werkes. Alas! cannot a man bethinke him on the Gospel of Seint Luke, chap. xv. wheras Crist sayeth, that as wel shal ther be joye in heven upon a sinful man that doth penitence, as upon ninety and nine rightful men that neden no penitence? Loke further in the same Gospel, the joye and the feste of the good man that had lost his sone, whan his sone was retourned with repentance to his fader. Can they not remembre hem also, (as

sayth Seint Luke, chap. xxiii.) how that the thefe that was honged beside Jesu Crist, sayd, Lord, remembre on me, whan thou comest in thy regne? Forsoth, said Crist, I say to thee, to-day shalt thou be with me in paradis. Certes, ther is non so horrible sinne of man, that ne may in his lif be destroyed by penitence, thurgh vertue of the passion and of the deth of Crist, Alas! what nedeth man than to be despeired, sith that his mercy is so redy and large? Axe and have. Than cometh sompnolence, that is, sluggy slumbring, which maketh a man hevy, and dull in body and in soule, and this sinne cometh of slouthe: and certes, the time that by way of reson man shuld not slepe, is by the morwe, but if ther were cause resonable. For sothly in the morwe tide is most covenable to man to say his prayers, and for to think on God, and to honour God, and to yeve almesse to the poure that comen first in the name of Jesu Crist. Lo, what sayth Salomon? Who so wol by the morwe awake to seke me, he shal find me. Than cometh negligence or recchelesnesse that recketh of nothing. And though that ignorance be mother of all harmes, certes, negligence is the norice. Negligence ne doth no force, whan he shal do a thing, whether he do it wel or badly.

The remedie of thise two sinnes is as sayth the

wise man, that he that dredeth God, spareth not to do that him ought to do; and he that loveth God, he wol do diligence to plese God by his werkes, and abandon himself, with all his might, wel for to do. Than cometh idelnesse, that is the yate of all harmes. An idel man is like to a place that hath no walles; theras deviles may enter on every side, or shoot at him at discoverte by temptation on every side. This idelnesse is the thurrok of all wicked and vilains thoughtes, and of all jangeles, trifles, and all ordure. Certes heven is yeven to hem that will labour, and not to idel folk. Also David sayth, they ne be not in the labour of men, ne they shul not ben whipped with men, that is to say, in purgatorie. Certes than semeth it they shul ben tormented with the devil in helle, but if they do penance.

Than cometh the sinne that men clepen *Tarditas* as whan a man is latered, or taryed or he wol tourne to God: and certes, that is a gret folie. He is like him that falleth in the diche, and wol not arise. And this vice cometh of false hope, that thinketh that he shal live long, but that hope failleth ful oft.

Than cometh Lachesse, that is, he that whan he beginneth any good werk, anon he wol forlete it and stint, as don they that have any wight to governe,

and ne take of him no more kepe, anon as they find any contrary or any annoy. Thise ben the newe shepherdes, that let hir shepe wetingly go renne to the wolf, that is in the breres, and do no force of hir owen governance. Of this cometh poverte and destruction, both of spirituel and temporel thinges. Than cometh a maner coldnesse, that freseth all the herte of man. Than cometh undevotion, thurgh which a man is so blont, as sayth Seint Bernard, and hath swiche langour in his soule, that he may neyther rede ne sing in holy chirche, ne here ne thinke of no devotion, ne travaile with his hondes in no good werk, that it n'is to him unsavory and all apalled. Than wexeth he sluggish and slombry, and sone wol he be wroth, and sone is enclined to hate and to envie. Than cometh the sinne of worldly sorwe swiche as is cleped *Tristitia*, that sleth a man, as sayth Seint Poule. For certes swiche sorwe werketh to the deth of the soule and of the body also, for therof cometh, that a man is annoied of his owen lif. Wherfore swiche sorwe shorteth the lif of many a man, or that his time is come by way of kinde.

Remedium Accidiæ.

Ayenst this horrible sinne of accidie, and the braunches of the same, ther is a vertue that is called

fortitudo or strength, that is, an affection, thurgh which a man despiseth noyous thinges. This vertue is so mighty and so vigorous, that it dare withstond mightily, and wrastle ayenst the assautes of the devil, and wisely kepe himself fro periles that ben wicked; for it enhaunseth and enforceth the soule, right as accidie abateth and maketh it feble: for this *fortitudo* may endure with long sufferance the travailles that ben covenable.

This vertue hath many spices; the first is cleped magnanimitee, that is to say, gret corage. For certes ther behoveth gret courage ayenst accidie, lest that it swalowe the soule by the sinne of sorwe, or destroy it with wanhope. Certes, this vertue maketh folk to undertake hard and grevous thinges by hir owen will, wisely and resonably. And for as moche as the devil fighteth ayenst man more by queintise and sleight than by strength, therfore shal a man withstond him by wit, by reson, and by discretion. Than ben ther the vertues of feith, and hope in God and in his seintes, to acheven and accomplice the good werkes, in the which he purposeth fermely to continue. Than cometh seuretee or sikernesse, and that is whan a man ne douteth no travaile in time coming of the good werkes that he hath begonne. Than cometh magnificence, that

is to say, whan a man doth and performeth gret werkes of goodnesse, that he hath begonne, and that is the end why that men shuld do good werkes. For in the accomplishing of good werkes lieth the gret guerdon. Than is ther constance, that is stablenesse of corage, and this shuld be in herte by stedfast feith, and in mouth, and in bering, in chere, and in dede. Eke ther ben mo special remedies ayenst accidie, in divers werkes, and in consideration of the peines of helle and of the joyes of heven, and in trust of the grace of the holy gost, that will yeve him might to performe his good entent.

De Avaritiâ.

After accidie wol I speke of avarice, and of coveitise. Of which sinne Seint Poule sayth: The rote of all harmes is coveitise. For sothly, whan the herte of man is confounded in itself and troubled, and that the soule hath lost the comfort of God, than seketh he an idel solas of worldly thinges.

Avarice, after the description of Seint Augustine, is a likerousnesse in herte to have erthly thinges. Som other folk sayn, that avarice is for to purchase many erthly thinges, and nothing to yeve to hem that han nede. And understond wel, that avarice standeth not only in land ne catel, but som time in

science and in glorie, and in every maner outrageous thing is avarice. And the difference betwene avarice and coveitise is this: coveitise is for to coveit swiche thinges as thou hast not; and avarice is to withholde and kepe swiche thinges as thou hast, without rightful nede. Sothly, this avarice is a sinne that is ful dampnable, for all holy writ curseth it, and speketh ayenst it, for it doth wrong to Jesu Crist; for it bereveth him the love that men to him owen, and tourneth it backward ayenst all reson, and maketh that the avaricious man hath more hope in his catel than in Jesu Crist, and doth more observance in keping of his tresour, than he doth in the service of Jesu Crist. And therfore sayth Seint Poul, That an avaricious man is the thraldome of idolatrie.

What difference is ther betwix an idolastre, and an avaricious man? But that an idolastre peraventure ne hath not but o maumet or two, and the avaricious man hath many: for certes, every florein in his coffre is his maumet. And certes, the sinne of maumetrie is the first that God defended in the ten commandments, as bereth witnesse, *Exod. Cap.* xx. Thou shalt have no false goddes before me, ne thou shalt make to thee no graven thing. Thus is an avaricious man, that loveth his tresour before God,

an idolastre. And thurgh this cursed sinne of avarice and coveitise cometh thise hard lordships, thurgh which men ben distreined by tallages, customes, and cariages, more than hir dutee or reson is: and eke take they of hir bondmen amercementes, which might more resonably be called extortions than amercementes. Of which amercementes, or raunsoming of bondmen, som lordes stewardes say, that it is rightful, for as moche as a cherl hath no temporel thing, that it ne is his lordes, as they say. But certes, thise lordshippes don wrong, that bereven hir bondmen thinges that they never yave hem. *Augustinus de Civitate dei, Libro* ix. Soth is, that the condition of thraldom, and the first cause of thraldom was for sinne. *Genesis* v.

Thus may ye see, that the gilt deserved thraldom, but not nature. Wherfore thise lordes ne shuld not to moche glorifie hem in hir lordshipes, sith that they be naturel condition ben not lordes of hir thralles, but that thraldom came first by the deserte of sinne. And furtherover, ther as the lawe sayth, that temporel goodes of bondfolk ben the goodes of hir lord: ye, that is for to understond, the goodes of the emperour, to defend hem in hir right, but not to robbe hem ne to reve hem. Therfore sayth Seneca: The prudent shuld live benignely

with the thral. Tho that thou clepest thy thralles, ben Goddes peple: for humble folk ben Cristes frendes; they ben contubernial with the Lord thy king.

Thinke also, that of swiche seed as cherles springen of swiche seed springen lordes: as wel may the cherl be saved as the Lord. The same deth that taketh the cherl, swiche deth taketh the Lord. Wherfore I rede, do right so with thy cherl as thou woldest that thy Lord did with thee, if thou were in his plight. Every sinful man is a cherl to sinne: I rede thee, thou Lord, that thou reule thee in swiche wise, that thy cherles rather love thee than drede thee. I wote wel, that ther is degree above degree, as reson is, and skill is, that men do hir devoir, ther as it is due: but certes, extortion, and despit of your underlinges, is dampnable.

And furthermore understond wel, that thise conqueroures or tyrantes maken ful oft thralles of hem, that ben borne of as royal blood as ben they that hem conqueren. This name of Thraldom was never erst couthe, til that Noe sayd, that his sone Cham shuld be thrall to his brethren for his sinne. What say we than of hem that pille and don extortions to holy Chirche? Certes, the swerd that men yeven first to a knight whan he is newe dubbed, signifieth,

that he shuld defend holy Chirche, and not robbe it ne pille it: and who so doth is traitour to Crist. As saith Seint Augustine, Tho ben the devils wolves, that strangelen the shepe of Jesu Crist, and don worse than wolves: for sothly, whan the wolf hath full his wombe, he stinteth to strangle shepe: but sothly, the pillours and destroiers of holy Chirches goodes ne do not so, for they ne stint never to pille. Now as I have sayd, sith so is, that sinne was first cause of thraldom, than is it thus, that at the time that all this world was in sinne, than was all this world in thraldom, and in subjection: but certes, sith the time of grace came, God ordeined, that som folk shuld be more high in estate and in degree, and som folk more lowe, and that everich shuld be served in his estate and his degree. And therfore in som contrees ther as they ben thralles, whan they have tourned hem to the feith, they make hir thralles free out of thraldom: and therfore certes the Lord oweth to his man, that the man oweth to the Lord. The Pope clepeth himself servant of the servants of God. But for as moche as the estate of holy Chirche ne might not have ben, ne the commun profite might not have be kept, ne pees ne rest in erthe, but if God had ordeined, that som men have higher degree, and som men lower; therfore

was soveraintee ordeined to kepe, and mainteine, and defend hire underlinges or hire subjectes in reson, as ferforth as it lieth in hire power, and not to destroy hem ne confound. Wherfore I say, that thilke lordes that ben like wolves, that devoure the possessions or the catel of poure folk wrongfully, withouten mercy or mesure, they shul receive by the same mesure that they have mesured to poure folk the mercy of Jesu Crist, but they it amende. Now cometh deceit betwix marchant and marchant. And thou shalt understond, that marchandise is in two maners, that on is bodily, and that other is gostly: that on is honest and leful, and that other is dishonest and unleful. The bodily marchandise, that is leful and honest, is this: that ther as God hath ordeined, that a regne or a contree is suffisant to himself, than it is honest and leful, that of the haboundaunce of this contree men helpe another contree that is nedy: and therfore ther must be marchants to bring fro on contree to another hir marchandise. That other marchandise, that men haunten with fraude, and trecherie, and deceit, with lesinges and false othes, is right cursed and dampnable. Spirituel marchandise is proprely simonie, that is, ententif desire to buy thing spirituel, that is, thing which apperteineth to the seintuarie of God, and to

the cure of the soule. This desire, if so be that a man do his diligence to performe it, al be it that his desire ne take non effect, yet it is to him a dedly sinne: and if he be ordered, he is irreguler. Certes simonie is cleped of Simon Magus, that wold have bought for temporel catel the yefte that God had yeven by the holy gost to Seint Peter, and to the Apostles: and therfore understond ye that both he that selleth and he that byeth thinges spirituel ben called Simoniackes, be it by catel, be it by procuring, or by fleshly praier of his frendes fleshly frendes, or spirituel frendes, fleshly in two maners, as by kinrede or other frendes: sothly, if they pray for him that is not worthy and able, it is simonie, if he take the benefice: and if he be worthy and able, ther is non. That other maner is, whan man, or woman, prayeth for folk to avancen hem only for wicked fleshly affection which they have unto the persons, and that is foule simonie. But certes, in service, for which men yeven thinges spirituel unto hir servants, it must be understonde, that the service must be honest, or elles not, and also, that it be without bargaining, and that the person be able. For (as sayth Seint Damascen) all the sinnes of the world, at regard of this sinne, ben as thing of nought, for it is the gretest sinne that may be after

the sinne of Lucifer and of Anticrist: for by this sinne God forleseth the chirche and the soule, which he bought with his precious blood, by hem that yeven chirches to hem that ben not digne, for they put in theves, that stelen the soules of Jesu Crist, and destroyen his patrimonie. By swiche undigne preestes and curates, han lewed men lesse reverence of the sacramentes of holy chirche: and swiche yevers of chirches put the children of Crist out, and put into chirches the divels owen sones: they sellen the soules that lambes shuld kepe to the wolf, which strangleth hem: and therfore shall they never have part of the pasture of lambes, that is, in the blisse of heven. Now cometh hasardrie with his apertenauntes, as tables and rafles, of which cometh deceit, false othes, chidings, and all raving, blaspheming, and reneying of God, hate of his neyghbours, wast of goodes, mispending of time, and somtime manslaughter. Certes, hasardours ne mow not be without grete sinne. Of avarice comen eke lesinges, theft, false witnesse, and false othes: and ye shul understonde, that these be gret sinnes, and expresse ayenst the commandements of God, as I have sayd. False witnesse is eke in word, and in dede: in word, as for to bereve thy neighbours good name by thy false witnesse, or bereve him his catel or his heritage by thy false

witnessing, whan thou for ire, or for mede, or for envie, berest false witnesse, or accusest hem, or excusest thyself falsely. Ware ye questmongers and notaries: certes, for false witnessing, was Susanna in ful gret sorwe and peine, and many another mo. The sinne of theft is also expresse ayenst Goddes hest, and that in two maners, temporel, and spirituel: the temporel theft is, as for to take thy neighbours catel ayenst his will, be it by force or by sleight; be it in meting or mesure; by steling; by false enditements upon him; and in borowing of thy neighbours catel, in entent never to pay it ayen, and semblable thinges. Spirituel theft is sacrilege, that is to say, hurting of holy thinges, or of thinges sacred to Crist, in two maners; by reson of the holy place, as chirches or chirches hawes; (for every vilains sinne, that men don in swiche places, may be called sacrilege, or every violence in semblable places) also they that withdrawe falsely the rentes and rightes that longen to holy chirche; and plainly and generally, sacrilege is to reve holy thing fro holy place, or unholy thing out of holy place, or holy thing out of unholy place.

Remedium Avaritiæ.

Now shul ye understond, that releving of avarice is misericorde and pitee largely taken. And men

might axe, why that misericorde and pitee are releving of avarice; certes, the avaricious man sheweth no pitee ne misericorde to the nedeful man. For he deliteth him in the keping of his tresour, and not in the rescouing ne releving of his even Cristen. And therfore speke I first of misericorde. Than is misericorde (as sayth the Philosophre) a vertue, by which the corage of man is stirred by the misese of him that is misesed. Upon which misericorde foloweth pitee, in performing and fulfilling of charitable werkes of mercie, helping and comforting him that is misesed. And certes, this meveth a man to misericorde of Jesu Crist, that he yave himself for our offence, and suffred deth for misericorde, and foryaf us our original sinnes, and therby relesed us fro the peine of hell, and amenused the peines of purgatory by penitence, and yeveth us grace wel to do, and at last the blisse of heven. The spices of misericorde ben for to lene, and eke for to yeve, and for to foryeve and relese, and for to have pitee in herte, and compassion of the mischefe of his even Cristen, and also to chastise ther as nede is. Another maner of remedy ayenst avarice, is resonable largesse: but sothly, here behoveth the consideration of the grace of Jesu Crist, and of the temporel goodes, and also of the goodes

perdurable that Jesu Crist yave to us, and to have remembrance of the deth which he shal receive, he wote not whan: and eke that he shal forgon all that he hath, save only that which he hath dispended in good werkes.

But for as moche as som folk ben unmesurable, men oughten for to avoid and eschue foollargesse, the whiche men clepen waste. Certes, he that is fool-large, he yeveth not his catel, but he leseth his catel. Sothly, what thing that he yeveth for vaine-glory, as to minstrals, and to folk that bere his renome in the world, he hath do sinne therof, and non almesse: certes, he leseth foule his good, that ne seketh with the yefte of his good nothing but sinne. He is like to an hors that seeketh rather to drink drovy or troubled water, than for to drink water of the clere well. And for as moche as they yeven ther as they shuld nat yeven, to hem apperteineth thilke malison, that Crist shal yeve at the day of dome to hem that shul be dampned.

De Guld.

After avarice cometh glotonie, which is expresse ayenst the commandement of God. Glotonie is unmesurable appetit to ete or to drinke: or elles to do in ought to the unmesurable appetit and disor-

deined coveitise to ete or drinke. This sinne corrupted all this world, as is wel shewed in the sinne of Adam and of Eve. Loke also what sayth Seint Poule of glotonie. Many (sayth he) gon, of which I have ofte said to you, and now I say it weping, that they ben the enemies of the crosse of Crist, of which the end is deth, and of which hir wombe is hir God and hir glorie; in confusion of hem that so serven erthly thinges. He that is usant to this sinne of glotonie, he ne may no sinne withstond, he must be in servage of all vices, for it is the devils horde, ther he hideth him and resteth. This sinne hath many spices. The first is dronkennesse, that is the horrible sepulture of mannes reson: and therfore whan a man is dronke, he hath lost his reson: and this is dedly sinne. But sothly, whan that a man is not wont to strong drinkes, and peraventure ne knoweth not the strength of the drinke, or hath feblenesse in his hed, or hath travailled thurgh which he drinketh the more, al be he sodenly caught with drinke, it is no dedly sinne, but venial. The second spice of glotonie is, that the spirit of a man wexeth all trouble for dronkennesse, and bereveth a man the discretion of his wit. The thridde spice of glotonie is, whan a man devoureth his mete, and hath not rightful maner of eting.

The fourthe is, whan thurgh the gret abundance of his mete, the humours in his body ben distempered. The fifthe is, foryetfulnesse by to moche drinking, for which sometime a man forgeteth by the morwe, what he did over eve.

In other maner ben distinct the spices of glotonie, after Seint Gregorie. The first is, for to ete before time. The second is, whan a man geteth him to delicat mete or drinke. The thridde is, whan men taken to moche over mesure. The fourth is curiositee, with gret entent to maken and appareille his mete. The fifth is, for to ete gredily. Thise ben the five fingers of the devils hond, by which he draweth folk to the sinne.

Remedium Gulæ.

Ayenst glotonie the remedie is abstinence, as sayth Galien: but that I holde not meritorie, if he do it only for the hele of his body. Seint Augustine wol that abstinence be don for vertue, and with patience. Abstinence (sayth he) is litel worth, but if a man have good will therto, and but it be enforced by patience and charitee, and that men don it for Goddes sake, and in hope to have the blisse in heven.

The felawes of abstinence ben attemperance, that

holdeth the mene in alle thinges; also shame, that escheweth all dishonestee, suffisance, that seketh no riche metes ne drinkes, ne doth no force of non outrageous appareilling of mete; mesure also, that restreineth by reson the unmesurable appetit of eting: sobernesse also, that restreineth the outrage of drinke; sparing also, that restreineth the delicat ese, to sit long at mete, wherfore som folk standen of hir owen will whan they ete, because they wol ete at lesse leiser.

De Luxuriâ.

After glotonie cometh lecherie, for thise two sinnes ben so nigh cosins, that oft time they wol not depart. God wote this sinne is ful displesant to God, for he said himself; Do no lecherie. And therfore he putteth gret peine ayenst this sinne. For in the old lawe, if a woman thrall were taken in this sinne, she shuld be beten with staves to the deth: and if she were a gentilwoman, she shuld be slain with stones: and if she were a bishoppes doughter, she shuld be brent by Goddes commandement. Moreover, for the sinne of lecherie God dreint all the world, and after that he brent five citees with thonder and lightning, and sanke hem doun into hell.

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Now let us speke than of the said stinking sinne of lecherie, that men clepen avoutrie, that is of wedded folk, that is to say, if that on of hem be wedded, or elles both. Seint John sayth, That avouterers shul ben in helle in a stacke brenning of fire and of brimstone, in fire for hir lecherie, in brimstone for the stenche of hir ordure. Certes the breking of this sacrament is an horrible thing: it was made of God himself in Paradis, and confermed by Jesu Crist, as witnesseth Seint Mathew in the Gospel: a man shal let fader and moder, and take him to his wif, and they shal be two in on flesh. This sacrament betokeneth the knitting together of Crist and holy chirche. And not only that God forbade avoutrie in dede, but also he commanded, that thou shuldest not coveit thy neighboures wif. In this heste (sayth Seint Augustine) is forboden all maner coveitise to do lecherie. Lo, what sayth Seint Mathew in the Gospel, That who so seeth a woman, to coveitise of his lust, he hath don lecherie with hire in his herte. Here may ye see, that not only the dede of this sinne is forboden, but eke the desire to don that sinne. This cursed sinne annoyeth grevously hem that it haunt: and first to the soule, for he obligeth it to sinne and to peine of deth, which is perdurable; and to the body

annoyeth it grevously also, for it drieth him and wasteth, and shent him, and of his blood he maketh sacrifice to the fend of helle: it wasteth eke his catel and his substance. And certes, if it be a foule thing a man to waste his catel on women, yet is it a fouler thing, whan that for swiche ordure women dispenden upon men hir catel and hir substance. This sinne, as sayth the Prophet, bereveth man and woman hir good fame and all hir honour, and it is ful plesant to the devil: for therby winneth he the moste partie of this wretched world. And right as a marchant deliteth him most in that chaffare which he hath most avantage and profite of, right so deliteth the fend in this ordure.

This is that other hond of the devil, with five, fingers, to cacche the peple to his vilanie. The first fingre is the foole loking of the foole woman and of the foole man, that sleth right as the Basilicok sleth folk by venime of his sight: for the coveitise of the eyen foloweth the coveitise of the herte. The second fingre is the vilains touching in wicked manner. And therfore sayth Salomon, that who so toucheth and handleth a woman, he fareth as the man that handleth the scorpion, which stingeth and sodenly sleth thurgh his enveniming; or as who so that toucheth warme pitch it shendeth his

fingers. The thridde is foule wordes, whiche fareth like fire, which right anon brenneth the herte. The fourth finger is kissing: and trewely he were a gret foole that wold kisse the mouthe of a brenning oven or of a fourneis; and more fooles ben they that kissen in vilainie, for that mouth is the mouth of helle; and namely thise olde dotardes holours, which wol kisse, and flicker, and besie hemself, though they may nought do. Certes they ben like to houndes: for an hound when he cometh by the roser, or by other busshes, though so be that he may not pisse, yet wol he heve up his leg and make a contenance to pisse. And for that many man weneth that he may not sinne for no likerousnesse that he doth with his wif, trewely that opinion is false: God wote a man may slee himself with his owen knif, and make himself dronken of his owen tonne. Certes be it wif, be it childe, or any worldly thing, that he loveth before God, it is his maumet, and he is an idolastre. A man shuld love his wif by discretion, patiently and attemprely, and than is she as though it were his suster. The fifth fingre of the divels hond, is the stinking dede of lecherie. Trewely the five fingers of glotonie the fend putteth in the wombe of a man: and with his five fingers of lecherie he gripeth him by the reines, for to throwe him into the

fourneis of helle, ther as they shul have the fire and the wormes that ever shul lasten, and weping and wayling, and sharpe hunger and thurst, and grislinesse of divels, whiche shul all to-trede hem withouten respite and withouten ende. Of lecherie, as I sayd, sourden and springen divers spices: as fornication, that is betwene man and woman which ben not maried, and is dedly sinne, and ayenst nature. All that is enemy and destruction to nature, is ayenst nature. Parfay the reson of a man eke telleth him wel that it is dedly sinne; for as moche as God forbad lecherie. And Seint Poule yeveth hem the regne, that n'is dewe to no wight but to hem that don dedely sinne. Another sinne of lecherie is, to bereven a maid of hire maidenhed, for he that so doth, certes he casteth a mayden out of the highest degree that is in this present lif, and bereveth hire thilke precious fruit that the book clepeth the hundreth fruit. I ne can say it non otherwise in English, but in Latine it hight *Centesimus fructus.* Certes he that so doth, is the cause of many damages and vilanies, mo than any man can reken: right as he somtime is cause of all dammages that bestes do in the feld, that breketh the hedge of the closure, thurgh which he destroyeth that may not be restored: for certes no more may

maidenhed be restored, than an arme, that is smitten fro the body, may returne ayen and wexe: she may have mercy, this wote I wel, if that she have will to do penitence, but never shal it be but that she is corrupte. And all be it so that I have spoke somwhat of avoutrie, it is good to shewe the periles that longen to avoutrie, for to eschewe that foule sinne. Avoutrie, in Latine, is for to saye, approching of another mannes bedde, thurgh whiche tho, that somtime were on fleshe, abandone hir bodies to other persons. Of this sinne, as sayth the wise man, folow many harmes: firste breking of feith; and certes feith is the key of Cristendom, and whan that key is broken and lorne, sothly Cristendom is lorne, and stont vaine and without fruit. This sinne also is theft, for theft generally is to reve a wight his thinges ayenst his will. Certes, this is the foulest theft that may be, whan that a woman steleth hire body from hire husbond, and yeveth it to hire holour to defoule it: and steleth hire soule fro Crist, and yeveth it to the devil: this is a fouler thefte than for to breke a chirche and stele away the chalice, for thise avouterers breken the temple of God spirituelly, and stelen the vessell of grace; that is the body and the soule: for which Criste shal destroy hem, as sayth Seint Poule. Sothly of this theft douted gretly

Joseph, whan that his Lordes wif prayed him of vilainie, whan he sayde: Lo, my Lady, how my Lord hath take to me under my warde all that he hath in this world, ne nothing is out of my power, but only ye that ben his wif: and how shuld I than do this wickednesse, and sinne so horribly ayenst God, and ayenst my Lord? God it forbede. Alas! all to litel is swiche trouth now yfounde. The thridde harme is the filth, thurgh which they breke the commandement of God, and defoule the auter of matrimonies, that is Crist. For certes, in so moche as the sacrament of mariage is so noble and so digne, so moche is it the greter sinne for to breke it: for God made mariage in Paradis in the estate of innocencie, to multiplie mankinde to the service of God, and therfore is the breking therof the more grevous, of which breking come false heires oft time, that wrongfully occupien folkes heritages: and therfore wol Crist put hem out of the regne of heven, that is heritage to good folk. Of this breking cometh eke oft time, that folk unware wedde or sinne with hir owen kinrede: and namely thise harlottes, that haunten bordelles of thise foule women, that may be likened to a commune gong, wheras men purge hir ordure. What say we also of putours, that live by the horrible sinne of puterie, and constreine wo-

men to yelde hem a certain rent of hir bodily puterie, ye, somtime his owen wif or his childe, as don thise baudes? certes, thise ben cursed sinnes. Understond also, that avoutrie is set in the ten commandements betwene theft and manslaughter, for it is the gretest theft that may be, for it is theft of body and of soule, and it is like to homicide, for it kerveth atwo and breketh atwo hem that first were made on flesh. And therfore by the old lawe of God they shuld be slaine, but nathelesse, by the lawe of Jesu Crist, that is the lawe of pitee, whan he sayd to the woman that was found in avoutrie, and shuld have be slain with stones, after the will of the Jewes, as was hir lawe; Go, said Jesu Crist, and have no more will to do sinne; sothly, the vengeance of avoutrie is awarded to the peine of helle, but if so be that it be discombered by penitence. Yet ben ther mo spices of this cursed sinne, as whan that on of hem is religious, or elles both, or of folk that ben entred into ordre, as sub-deken, deken, or preest, or hospitalers: and ever the higher that he is in ordre, the greter is the sinne. The thinges that gretly agrege hir sinne, is the breking of hir avow of chastitee, whan they received the ordre: and moreover soth is, that holy ordre is chefe of all the tresorie of God, and is a special signe and marke

of chastitee, to shew that they ben joined to chastitee, which is the moste precious lif that is: and thise ordered folk ben specially titled to God, and of the special meinie of God: for which, whan they don dedly sinne, they ben the special traitours of God and of his peple, for they live by the peple to praye for the peple, and whiles they ben swiche traitours hir prayeres availe not to the peple. Preestes ben as angels, as by the mysterie of hir dignitee: but forsoth Seint Poule saith, That Sathanas transfourmeth him in an angel of light. Sothly, the preest that haunteth dedly sinne, he may be likened to an angel of derkenesse, transfourmed into an angel of light: he semeth an angel of light, but for soth he is an angel of derkenesse. Swiche preestes be the sones of Hely, as is shewed in the book of Kinges, that they were the sones of Belial, that is, the divel. Belial is to say, withouten juge, and so faren they; hem thinketh that they be free, and have no juge, no more than hath a free boll, that taketh which cow that him liketh in the toun. So faren they by women; for right as on free boll is ynough for all a toun, right so is a wicked preest corruption ynough for all a parish, or for all a countree: thise preestes, as sayth the book, ne cannot minister the mysterie of preesthood to the

peple, ne they knowe not God, ne they hold hem not apaied, as saith the book, of sodden flesh that was to hem offred, but they take hy force the flesh that is raw. Certes, right so thise shrewes ne hold hem not apaied of rosted flesh and sodden, with which the peple feden hem in gret reverence, but they wol have raw flesh as folkes wives and hir doughters: and certes, thise women that consenten to hir harlotrie, don gret wrong to Crist and to holy Chirche, and to all Halowes, and to all Soules, for they bereven all thise hem that shuld worship Crist and holy Chirche, and pray for Cristen soules: and therfore han swiche preestes, and hir lemmans also that consenten to hir lecherie, the malison of the court Cristen, til they come to amendement. The thridde spice of avoutrie is somtime betwix a man and his wif, and that is, whan they take no regard in hir assembling but only to hir fleshly delit, as saith Seint Jerome, and ne recken of nothing but that they ben assembled because they ben maried; all is good ynough, as thinketh to hem. But in swiche folk hath the divel power, as said the angel Raphael to Tobie, for in hir assembling, they putten Jesu Crist out of hir herte, and yeven hemself to all ordure. The fourth spice is of hem that assemble with hir kinrede, or with hem that ben of on affinitee,

or elles with hem with which hir fathers or hir kinred have deled in the sinne of lecherie: this sinne maketh hem like to houndes, that taken no kepe of kinrede. And certes, parentele is in two maners: eyther gostly or fleshly: gostly, is for to delen with hir godsibbes: for right so as he that engendreth a child, is his fleshly father, right so is his godfather his father spirituel: for which a woman may in no lesse sinne assemble with hire godsib, than with hir owen fleshly broder. The fifthe spice is that abhominable sinne, of which abhominable sinne no man unneth ought to speke ne write, natheles it is openly rehersed in holy writ. This cursednesse don men and women in diverse entent and in diverse maner: but though that holy writ speke of horrible sinne, certes holy writ may not be defouled, no more than the sonne that shineth on the myxene. Another sinne apperteineth to lecherie, that cometh in sleping, and this sinne cometh often to hem that ben maidens, and eke to hem that ben corrupt; and this sinne men call pollution, that cometh of foure maners; somtime it cometh of languishing of the body, for the humours ben to ranke and haboundant in the body of man; somtime of infirmitee, for feblenesse of the vertue retentif, as phisike maketh mention; somtime of surfet of mete and drinke; and

somtime of vilains thoughtes that ben enclosed in mannes minde whan he goth to slepe, which may not be withouten sinne; for whiche men must kepe hem wisely, or elles may they sinne ful grevously.

Remedium luxuræ.

Now cometh the remedy ayenst lecherie, and that is generally chastitee and continence, that restreineth all disordinate mevings that comen of fleshly talents: and ever the greter merite shal he have that most restreineth the wicked enchaufing or ardure of this sinne; and this is in two maners: that is to say, chastitee in mariage, and chastitee in widewhood. Now shalt thou understonde, that matrimony is leful assembling of man and woman, that receiven by vertue of this sacrement the bonde, thurgh whiche they may not be departed in all hir lif, that is to say, while that they live bothe. This, as saith the book, is a ful gret sacrement; God made it (as I have said) in paradis, and wold himself be borne in mariage: and for to halowe mariage he was at a wedding, wheras he tourned water into wine, whiche was the first miracle that he wrought in erthe before his disciples. The trewe effect of mariage clenseth fornication, and replenisheth holy chirche of good lignage, for that is the ende of mariage, and

chaungeth dedly sinne into venial sinne betwene hem that ben wedded, and maketh the hertes all on of hem that ben ywedded, as wel as the bodies. This is veray mariage that was established by God, er that sinne began, whan naturel lawe was in his right point in paradis; and it was ordeined, that o man shuld have but o woman, and o woman but o man, as sayth Seint Augustine, by many resons.

First, for mariage is figured betwix Crist and holy chirche; and another is, for a man is hed of the woman; (algate by ordinance it shuld be so;) for if a woman had mo men than on, than shuld she have mo hedes than on, and that were an horrible thing before God; and also a woman mighte not plese many folk at ones: and also ther shuld never be pees ne rest among hem, for everich of hem wold axe his owen right. And furthermore, no man shuld knowe his owen engendrure, ne who shuld have his heritage, and the woman shuld be the lesse beloved for the time that she were conjunct to many men.

Now cometh how that a man shuld bere him with his wif, and namely in two thinges, that is to say, in suffrance and in reverence, and this shewed Crist whan he firste made woman. For he ne made hire of the hed of Adam, for she shuld not claime to gret lordshippe; for ther as the woman hath the maistrie,

she maketh to moche disarray: ther nede non ensamples of this, the experience that we have day by day ought ynough suffice. Also certes, God ne made not woman of the foot of Adam, for she shuld not be holden to lowe, for she cannot patiently suffer: but God made woman of the rib of Adam, for woman shuld be felaw unto man. Man shuld bere him to his wif in feith, in trouth, and in love; as sayth Seint Poule, that a man shuld love his wif, as Crist loved holy chirche, that loved it so wel that he died for it: so shuld a man for his wif, if it were nede.

Now how that a woman shuld be subget to hire husbond, that telleth Seint Peter; first in obedience. And, eke as sayth the decree, a woman that is a wif, as long as she is a wif, she hath non auctoritee to swere ne bere witnesse, without leve of hire husbonde, that is hire lord; algate he shuld be so by reson. She shuld also serve him in all honestee, and ben attempre of hire array. I wete wel that they shuld set hir entent to plese hir husbonds, but not by queintise of hir array. Seint Jerom sayth: wives that ben appareilled in silke and precious purple, ne mow not cloth hem in Jesu Crist. Seint Gregorie sayth also: that no wight seketh precious array, but only for vain glorie to be honoured the

more of the peple. It is a gret folie, a woman to have a faire array outward, and hireself to be foule inward. A wif shuld also be mesurable in loking, in bering, and in laughing, and discrete in all hire wordes and hire dedes, and above all worldly thinges, she shulde love hire husbonde with all hire herte, and to him be trewe of hire body: so shuld every husbond eke be trewe to his wif: for sith that all the body is the husbondes, so shuld hire herte be also, or elles ther is betwix hem two, as in that, no parfit mariage. Than shul men understond, that for three thinges a man and his wif fleshly may assemble. The first is, for the entent of engendrure of children, to the service of God, for certes that is the cause final of matrimonie. Another cause is, to yelde eche of hem to other the dettes of hir bodies: for neyther of hem hath power of his owen bodie. The thridde is, for to eschew lecherie and vilanie. The fourth is for soth dedly sinne. As to the first, it is meritorie: the second also, for, as sayth the decree, she hath merite of chastitee, that yeldeth to hire husbond the dette of hire body, ye though it be ayenst hire liking, and the lust of hire herte. The thridde maner is venial sinne; trewely, scarsely may any of thise be without venial sinne, for the corruption and for the delit therof. The fourth

maner is for to understond, if they assemble only for amourous love, and for non of the foresaid causes, but for to accomplish hir brenning delit, they recke not how oft, sothly it is dedly sinne: and yet with sorwe, som folk wol peine hem more to do, than to hir appetit sufficeth.

The second maner of chasitee is for to be a clene widew, and eschue the embracing of a man, and desire the embracing of Jesu Crist. Thise ben tho that have ben wives, and have forgon hir husbondes, and eke women that have don lecherie, and ben releved by penance. And certes, if that a wif coud kepe hire all chast, by licence of hire husbond, so that she yave no cause ne non occasion that he agilted, it were to hire a gret merite. This maner of women, that observen chastitee, must be clene in herte as wel as in body, and in thought, and mesurable in clothing and in contenance, abstinent in eting and drinking, in speking, and in dede, and than is she the vessel or the boiste of the blessed Magdeleine, that fulfilleth holy chirche of good odour. The thridde maner of chastitee is virginitee, and it behoveth that she be holy in herte, and clene of body, than is she the spouse of Jesu Crist, and she is the lif of angels: she is the preising of this world, and she is as thise martirs in egalitee:

she hath in hire, that tonge may not telle, ne herte thinke. Virginitee bare our Lord Jesu Crist, and virgin was himself.

Another remedie against lecherie is specially to withdraw swiche thinges, as yeven occasion to that vilanie: as ese, eting, and drinking: for certes, whan the pot boileth strongly, the best remedie is to withdraw the fire. Sleping long in gret quite is also a gret nourice to lecherie.

Another remedie ayenst lecherie is, that a man or a woman eschewe the compagnie of hem, by which he douteth to be tempted: for all be it so that the dede be withstonden, yet is ther gret temptation. Sothly a white wall, although it ne brenne not fully with sticking of a candle, yet is the wall black of the leyte. Ful oft time I rede, that no man trust in his owen perfection, but he be stronger than Sampson, or holier than David, or wiser than Salomon.

Now after that I have declared you as I can of the seven dedly sinnes, and som of hir braunches, and the remedies, sothly, if I coude, I wold tell you the ten commandements, but so high doctrine I lete to divines. Natheles, I hope to God they ben touched in this tretise everich of hem alle.

Now for as moche as the second part of peni-

tence stont in confession of mouth, as I began in the first chapitre, I say Seint Augustine saith: Sinne is every word and every dede, and all that men coveiten ayenst the law of Jesu Crist; and this is for to sinne, in herte, in mouth, and in dede, by the five wittes, which ben sight, hering, smelling, tasting or savouring, and feling. Now is it good to understond the circumstances, that agregen moche every sinne. Thou shalt consider what thou art that dost the sinne, whether thou be male or female, yonge or olde, gentil or thrall, free or servant, hole or sike, wedded or single, ordered or unordered, wise or foole, clerk or seculer; if she be of thy kinred, bodily or gostly, or non; if any of thy kinred have sinned with hire or no, and many mo thinges.

Another circumstaunce is this, whether it be don in fornication, or in advoutrie, or no, in maner of homicide or non, a horrible gret sinne or smal, and how long thou hast continued in sinne. The thridde circumstance is the place, ther thou hast don sinne, whether in other mennes houses, or in thin owen, in feld, in chirche, or in chirchhawe, in chirche dedicate, or non. For if the chirche be halowed, and man or woman spille his kinde within that place, by way of sinne or by wicked temptation, the

chirche were enterdited til it were reconciled by the Bishop; and if it were a preest that did swiche vilanie, the terme of all his lif he shuld no more sing Masse: and if he did, he shuld do dedly sinne, at every time that he so song Masse. The fourth circumstance is, by whiche mediatours, as by messagers, or for enticement, or for consentment, to bere compagnie with felawship; for many a wretche, for to bere felawship, wol go to the divel of helle. Wherfore, they that eggen or consenten to the sinne, ben partners of the sinne, and of the dampnation of the sinner. The fifth circumstance is, how many times that he hath sinned, if it be in his minde, and how oft he hath fallen. For he that oft falleth in sinne, he despiseth the mercy of God, and encreseth his sinne, and is unkind to Crist, and he waxeth the more feble to withstand sinne, and sinneth the more lightly, and the later ariseth, and is more slow to shrive him, and namely to him that hath ben his confessour. For which that folk, whan they fall ayen to hir old folies, either they forleten hir old confessour al utterly, or elles they departen hir shrift in divers places: but sothly swiche departed shrift deserveth no mercie of God for hir sinnes. The sixte circumstance is, why that a man sinneth, as by what temptation; and if himself pro-

cure thilke temptation, or by exciting of other folk; or if he sinne with a woman by force or by hire owen assent; or if the woman maugre hire hed have ben enforced or non, this shal she tell, and wheder it were for covetise or poverte, and if it were by hire procuring or non, and swiche other thinges. The seventh circumstance is, in what maner he hath don his sinne, or how that she hath suffered that folk have don to hire. And the same shal the man tell plainly, with all the circumstances, and wheder he hath sinned with commun bordel women or non, or don his sinne in holy times or non, in fasting times or non, or before his shrift, or after his later shrift, and hath peraventure broken therby his penance enjoined, by whos helpe or whos conseil, by sorcerie or crafte, all must be told. All thise thinges, after that they ben gret or smale, engreggen the conscience of man or woman. And eke the preest that is thy juge, may the better be avised of his jugement in yeving of penance, and that shal be after thy contrition. For understond wel, that after the time that a man hath defouled his baptisme by sinne, if he wol come to salvation, ther is non other way but by penance, and shrifte, and satisfaction; and namely by tho two, if ther be a confessour to whom he may shrive him, and that he

first be veray contrite and repentant, and the thridde if he have lif to performe it.

Than shal a man loke and consider, that if he wol make a trewe and a profitable confession, ther must be foure conditions. First it must be in sorowful bitternesse of herte, as sayth the King Ezechiel to God; I wol remember all the yeres of my lif in the bitternesse of my herte. This condition of bitternesse hath five signes; The first is, that confession must be shamefast, not for to coveren ne hide his sinne, but for he hath agilted his God and defouled his soule. And hereof sayth Seint Augustin: the herte travaileth for shame of his sinne, and for he hath gret shamfastnesse he is digne to have gret mercie of God. Swiche was the confession of the Publican, that wold not heve up his eyen to heven for he had offended God of heven: for which shamefastnesse he had anon the mercy of God. And therfore saith Seint Augustine: That swiche shamefast folk ben next foryevenesse and mercy. Another signe, is humilitee in confession: of whiche sayth Seint Peter; Humbleth you under the might of God: the hond of God is mighty in confession, for therby God foryeveth thee thy sinnes, for he alone hath the power. And this humilitee shal be in herte, and in signe outwarde: for right as

he hath humilitee to God in his herte, right so shuld he humble his body outward to the preest, that sitteth in Goddes place. For which in no maner, sith that Crist is soveraine, and the preest mene and mediatour betwix Crist and the sinner, and the sinner is last by way of reson, than shuld not the sinner sitte as high as his confessour, but knele before him or at his feet, but if maladie distrouble it: for he shal not take kepe who sitteth ther, but in whos place he sitteth. A man that hath trespassed to a Lord, and cometh for to axe mercie and maken his accorde, and setteth him doun anon by the Lord, men wolde holde him outrageous, and not worthy so sone for to have remission ne mercy. The thridde signe is, that the shrift shuld be ful of teres, if men mowen wepe, and if they mowe not wepe with hir bodily eyen, than let hem wepe in hir herte. Swiche was the confession of Seint Peter; for after that he had forsake Jesu Crist, he went out and wept ful bitterly. The fourth signe is, that he ne lete not for shame to shrive him and shewe his confession. Swiche was the confession of Magdeleine, that ne spared, for no shame of hem that weren at the feste, to go to our Lord Jesu Crist and beknowe to him hire sinnes. The fifthe signe is, that a man or a woman be obeisant to receive the

penance that hem is enjoined. For certes Jesu Crist for the gilt of man was obedient to the deth.

The second condition of veray confession is, that it be hastily don: for certes, if a man hadde a dedly wound, ever the lenger that he taried to warishe himself, the more wold it corrupt and haste him to his deth, and also the wound wold be the werse for to hele. And right so fareth sinne, that longe time is in a man unshewed. Certes a man ought hastily to shewe his sinnes for many causes; as for drede of deth, that cometh oft sodenly, and is in no certain what time it shal be, ne in what place; and eke the drenching of o sinne draweth in another: and also the lenger that he tarieth, the ferther is he fro Crist. And if he abide to his last day, scarcely may he shrive him or remembre him of his sinnes, or repent him for the grevous maladie of his deth. And for as moche as he ne hath in his lif herkened Jesu Crist, whan he hath spoken unto him, he shal crie unto our Lord at his last day, and scarcely wol he herken him. And understonde that this condi-tion muste have foure thinges. First that the shrift be purveyed afore, and avised, for wicked hast doth not profite; and that a man con shrive him of his sinnes, be it of pride, or envie, and so forth, with

the spices and circumstances; and that he have comprehended in his minde the nombre and the gretnesse of his sinnes, and how longe he hath lien in sinne; and eke that he be contrite for his sinnes, and be in stedfast purpose (by the grace of God) never efte to fall into sinne; and also that he drede and countrewaite himself, that he flee the occasions of sinne, to whiche he is inclined. Also thou shalt shrive thee of all thy sinnes to o man, and not parcelmele to o man, and parcelmele to another; that is to understonde, in entent to depart thy confession for shame or drede, for it is but strangling of thy soule. For certes, Jesu Crist is entirely all good, in him is non imperfection, and therfore either he foryeveth all parfitly, or elles never a dele. I say not that if thou be assigned to thy penitencer for certain sinne, that thou art bounde to shewe him all the remenant of thy sinnes, of whiche thou hast ben shriven of thy curat, but if it like thee of thyn humilitee; this is no departing of shrift. Ne I say not, ther as I speke of division of confession, that if thou have licence to shrive thee to a discrete and an honest preest, and wher thee liketh, and by the licence of thy curat, that thou ne mayest wel shrive thee to him of all thy sinnes: but lete no blot be behind: lete no sinne be untolde as fer as thou hast remem-

brance. And whan thou shalt be shriven of thy curat, tell him eke all the sinnes that thou hast don sith thou were laste shriven. This is no wicked entente of division of shrift.

Also the veray shrift axeth certain conditions. First that thou shrive thee by thy free will, not constreined, ne for shame of folk, ne for maladie, or swiche other thinges: for it is reson, that he that trespasseth by his free will, that by his free will he confesse his trespas; and that non other man telle his sinne but himself: ne he shal not nay, ne deny his sinne, ne wrath him ayenst the preest for amonesting him to lete his sinne. The second condition is, that thy shrift be lawful, that is to say, that thou that shrivest thee, and eke the preest that hereth thy confession, be veraily in the feith of holy chirche, and that a man ne be not dispeired of the mercie of Jesu Crist, as Cain and Judas were. And eke a man muste accuse himself of his owen trespas and not another: but he shal blame and wite himselfe of his owen malice and of his sinne, and non other: but natheles, if that another man be encheson or enticer of his sinne, or the estate of the person be swiche by which his sinne is agregged, or elles that he may not plainly shrive him but he tell the person with whiche he hath sinned, than may he tell,

so that his entent ne be not to backbite the person, but only to declare his confession.

Thou ne shalt not also make no lesinges in thy confession for humilitee, peraventure, to say that thou hast committed and don swiche sinnes, of which that thou ne were never gilty. For Seint Augustine sayth; if that thou, because of thin humilitee, makest a lesing on thyself, though thou were not in sinne before, yet arte thou than in sinne thurgh thy lesing. Thou must also shew thy sinne by thy propre mouth, but thou be dombe, and not by no letter: for thou that hast don the sinne, thou shalt have the shame of the confession. Thou shalt not eke peint thy confession, with faire and subtil wordes, to cover the more thy sinne: for than begilest thou thyself, and not the preest: thou must tell it plainly, be it never so foule ne so horrible. Thou shalt eke shrive thee to a preest that is discrete to conseille thee: and eke thou shalt not shrive thee for vaine glorie, ne for ypocrise, ne for no cause, but only for the doute of Jesu Crist, and the hele of thy soule. Thou shalt not eke renne to the preest al sodenly, to tell him lightly thy sinne, as who telleth a jape or a tale, but avisedly and with good devotion; and generally shrive thee ofte: if thou ofte fall, ofte arise by confession. And though

thou shrive thee ofter than ones of sinne which thou hast be shriven of, it is more merite: and, as sayth Seint Augustine, thou shalt have the more lightly relese and grace of God, both of sinne and of peine. And certes ones a yere at the lest way it is lawful to be houseled, for sothely ones a yere all thinges in the erthe renovelen.

Explicit secunda pars Penitentiæ: et sequitur tertia pars.

Now have I told you of veray confession, that is the seconde part of penitence: The thridde part is satisfaction, and that stont most generally in almesse dede and in bodily peine. Now ben ther three maner of almesse: contrition of herte, wher a man offreth himself to God: another is, to have pitee of the defaute of his neighbour: and the thridde is, in yeving of good conseil, gostly and bodily, wher as men have nede, and namely in sustenance of mannes food. And take kepe that a man hath nede of thise thinges generally, he hath nede of food, of clothing, and of herberow, he hath nede of charitable conseilling and visiting in prison and in maladie, and sepulture of his ded body. And if thou maiest not visite the nedeful in prison in thy person, visite hem with thy message and thy

yeftes. Thise ben generally the almesses and werkes of charitee, of hem that have temporel richesses, or discretion in conseilling. Of thise werkes shalt thou heren at the day of dome.

This almesse shuldest thou do of thy propre thinges, and hastily, and prively if thou mayest: but natheles, if thou mayest not do it prively, thou shalt not forbere to do almesse, though men see it, so that it be not don for thanke of the world, but only to have thanke of Jesu Crist. For, as witnesseth Seint Mathewe, *Cap.* v. a citee may not be hid that is sette on a mountaine, ne men light not a lanterne, to put it under a bushell, but setten it upon a candlesticke, to lighten the men in the hous: right so shal your light lighten before men, that they mowe see your good werkes, and glorifie your Fader that is in heven.

Now as for to speke of bodily peine, it stont in praiers, in waking, in fasting, and in vertuous teching. Of orisons ye shul understond, that orisons or prayers, is to say, a pitous will of herte, that setteth it in God, and expresseth it by word outward, to remeve harmes, and to have thinges spirituel and perdurable, and somtime temporel thinges. Of which orisons, certes in the orison of the *Pater-noster* hath Jesu Crist enclosed most thinges. Certes

it is privileged of three thinges in his dignitee, for whiche it is more digne than any other prayer: for that Jesu Crist himself made it: and it is short, for it shuld be coude the more lightly, and to hold it the more esie in herte, and helpe himself the ofter with this orison, and for a man shuld be the lesse wery to say it, and for a man may not excuse him to lerne it, it is so shorte and so esie: and for it comprehendeth in himself all good prayers. The exposition of this holy prayer, that is so excellent and so digne, I betake to the maisters of theologie, save thus moche wol I say, that whan thou prayest, that God shuld foryeve thee thy giltes as thou foryevest hem that have agilted thee, be wel ware that thou be not out of charitee. This holy orison amenuseth eke venial sinne, and therfore it apperteineth specially to penitence.

This prayer must be trewely sayd, and in perfect feith, and that men prayen to God ordinately, discretely, and devoutly: and alway a man shal put his will to be subgette to the will of God. This orison must eke be sayd with gret humblesse and ful pure, and honestly, and not to the annoyance of any man or woman. It must eke be continued with werkes of charitee. It availeth eke ayenst the vices of the soule: for, as sayth Seint Jerome, by

fasting ben saved the vices of the flesh, and by prayer the vices of the soule.

After this thou shalt understonde, that bodily peine stont in waking. For Jesu Crist sayth: wake ye and pray ye, that ye ne enter into wicked temptation. Ye shul understond also, that fasting stont in three thinges: in forbering of bodily mete and drinke, in forbering of worldly jolitee, and in forbering of dedly sinne: this is to say, that a man shall kepe him fro dedly sinne with all his might.

And thou shalt understonde also, that God ordeined fasting, and to fasting apperteineth foure thinges. Largenesse to poure folk: gladnesse of herte spirituel: not to be angry ne annoied, ne grutch for he fasteth: and also resonable houre for to ete by mesure, that is to say, a man shal not ete in untime, ne sit the longer at the table for he fasteth.

Than shalt thou understonde, that bodily peine stont in discipline, or teching, by word, or by writing, or by ensample. Also in wering of here or of stamin, or of habergeons on hir naked flesh for Cristes sake; but ware thee wel that swiche maner penances ne make not thin herte bitter or angry, ne annoied of thyself; for better is to cast away thin here than to cast away the swetenesse of our Lord

Jesu Crist. And therfore sayth Seint Poule: clothe you, as they that ben chosen of God in herte, of misericorde, debonairtee, suffrance, and swiche maner of clothing, of whiche Jesu Crist is more plesed than with the heres or habergeons.

Than is discipline eke, in knocking of thy brest, in scourging with yerdes, in kneling, in tribulation, in suffring patiently wronges that ben don to thee, and eke in patient suffring of maladies, or lesing of worldly catel, or wif, or child, or other frendes.

Than shalt thou understond, which thinges distourben penance, and this is in foure maners; that is drede, shame, hope, and wanhope, that is, desperation. And for to speke first of drede, for which he weneth that he may suffre no penance, ther ayenst is remedie for to thinke, that bodily penance is but short and litel at regard of the peine of helle that is so cruel and so longe, that it lasteth withouten ende.

Now ayenst the shame that a man hath to shrive him, and namely thise Ipocrites, that wold he holden so parfit, that they have no nede to shrive hem, ayenst that shame shuld a man thinke, that by way of reson, he that hath not ben ashamed to do foule thinges, certes him ought not be ashamed to do faire thinges, and that is confessions. A man shuld also thinke,

that God seeth and knoweth al his thoughtes, and al his werkes, and to him may nothing be hid ne covered. Men shuld eke remembre hem of the shame that is to come at the day of dome, to hem that ben not penitent in this present lif: for all the creatures in heven, and in erthe, and in helle, shul see apertly all that they hiden in this world.

Now for to speke of the hope of hem, that ben so negligent and slowe to shrive hem: that stondeth in two maners. That on is, that he hopeth for to live long, and for to purchase moche richesse for his delit, and than he wol shrive him: and, as he sayeth, he may, as him semeth, than timely ynough come to shrift: another is, the surquedrie that he hath in Cristes mercie. Ayenst the first vice, he shal thinke that our lif is in no sikernesse, and eke that all the richesse in this world ben in aventure, and passen as a shadowe on a wall; and, as sayth Seint Gregorie, that it apperteineth to the gret rightwisnesse of God, that never shal the peine stinte of hem, that never wold withdrawe hem from sinne, hir thankes, but ever continue in sinne: for thilke perpetuel will to don sinne shall they have perpetuel peine.

Wanhope is in two maners. The first wanhope is, in the mercie of God: that other is, that they

ne might not long persever in goodnesse. The first wanhope cometh of that, he demeth that he hath sinned so gretly and so oft, and so long lyen in sinne, that he shal not be saved. Certes ayenst that cursed wanhope shulde he thinke, that the passion of Jesu Crist is more stronge for to unbinde, than sinne is strong for to binde. Ayenst the second wanhope he shal thinke, that as often as he falleth, he may arisen again by penitence: and though he never so longe hath lyen in sinne, the mercie of Crist is alway redy to receive him to mercie. Ayenst that wanhope that he demeth he shuld not longe persever in goodnesse, he shal think, that the feblenesse of the devil may nothing do, but if men wol suffre him: and eke he shal have strength of the helpe of Jesu Crist, and of all his chirche, and of the protection of angels, if him list.

Than shul men understonde, what is the fruit of penance; and after the wordes of Jesu Crist, it is an endeles blisse of heven, ther joye hath no contrariositee of wo ne grevance; ther all harmes ben passed of this present lif; ther as is sikernesse from the peines of helle; ther as is the blisful compagnie, that rejoycen hem ever mo everich of others joye; ther as the body of man, that whilom was foule and derke, is more clere than the sonne; ther as the

body that whilom was sike and freele, feble and mortal, is immortal, and so strong and so hole, that ther ne may nothing appeire it; ther as is neither hunger, ne thurste, ne colde, but every soule replenished with the sight of the parfit knowing of God. This blisful regne mowe men purchase by poverte spirituel, and the glorie by lowlinesse, the plentee of joye by hunger and thurst, and the reste by travaile, and the lif by deth and mortification of sinne: to which life he us bring, that bought us with his precious blood. Amen.

Now preye I to hem alle that herken this litel tretise or reden it, that if ther be any thing in it that liketh hem, that therof they thanken our Lord Jesu Crist, of whom procedeth all witte and all godenesse; and if ther be any thing that displeseth hem, I preye hem also that they arrette it to the defaute of myn unkonning, and not to my wille, that wold fayn have seyde better if I hadde had konning; for oure boke seyth, all that is writen is writen for oure doctrine, and that is myn entente. Wherfore I beseke you mekely for the mercie of God that ye preye for me, that Crist have mercie of me and forgeve me my giltes, [and namely of myn translations and enditinges of worldly vanitees, the which I re-

voke in my Retractions, as the boke of Troilus, the boke also of Fame, the boke of the five and twenty Ladies, the boke of the Duchesse, the boke of Seint Valentines day of the Parlement of briddes, the tales of Canterbury, thilke that sounen unto sinne, the boke of the Leon, and many an other boke, if they were in my remembraunce, and many a song and many a lecherous lay, Crist of his gret mercie foryeve me the sinne. But of the translation of Boes of consolation, and other bokes of legendes of Seints, and of Omelies, and moralite, and devotion, that thanke I oure Lord Jesu Crist, and his blisful mother, and alle the Seintes in heven, beseking hem that they fro hensforth unto my lyves ende sende me grace to bewaile my giltes, and to stodien to the salvation of my soule,] and graunte me grace of verray penance, confession and satisfaction to don in this present lif, thorgh the benigne grace of him, that is king of kinges and preste of alle prestes, that bought us with the precious blode of his herte, so that I mote ben on of hem atte the laste day of dome that shullen be saved; *qui cum Deo patre et Spiritu sancto vivis et regnas Deus per omnia secula. Amen.*

THE END OF THE CANTERBURY TALES.

NOTES

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For a Grammatical and Metrical Analysis of the first eighteen lines, see the Essay &c. p. 91—94

Ver. 8. Hath in the Ram] Rather, *the Bolle*. See the reasons in the Introductory Discourse, p. 103.

Ver. 13. And Palmeres] The different sorts of Pilgrims are thus distinguished by Dante, *Vita nuova*, p. 80. *Chiamansi* Palmieri, *inquanto vanno oltra mare, laonde molte volte recano la palma*;—Peregrini, *inquanto vanno alla casa di Galizia*;—Romei, *inquanto vanno a Roma*. But he speaks as an Italian. Chaucer seems to consider all Pilgrims to foreign parts as Palmers.

Ver. 20. the Tabard] See Mr. Speght's note, as cited in the Discourse &c. n. 6.

Ver. 29. Wel—esed] *Bien aisés*. The later French usage of *aise* Sing. and *aises* Plur. unaccented, seems to be a corruption.

Ver. 33. And made forward] More properly, *forword*. See below, ver. 831, 50, 54. from the Sax. *Fore-word*, promise. *Made* (contracted from *maked*) is a Dissyllable. See ver. 4361.

Ver. 43. A Knight] The course of adventures of our Knight may be illustrated by those of a real Knight of Chaucer's age, who (for any thing that appears to the contrary) might have been upon this very pilgrimage. His Epitaph is in *Leland's Itin.* v. iii. p. cxi. *Icy gist le noble et vaillant Chivaler* Matheu de Gourney &c.—*qui en sa vie fu a la bataille* de Benamaryn, *et ala apres* a la siege d'Algezire *sur les Sarazines et aussi a les batailles* de L'Escluse, de Cressy, de Deyngenesse, de Peyteres, de Nazare, d'Ozrey *et a plusours autres batailles et asseges en les quex il gaigna noblement graunt los et honour*.—He died in 1406, at the age of 96. Why Chaucer should have chosen to bring his Knight from *Alexandria* and *Lettowe* rather than from *Cressy* and *Poitiers*, is a problem difficult to resolve, except by supposing, that the slightest services against Infidels were in those days more honourable than the most splendid victories over Christians.

Ver. 48. ferre] i. e. *ferer*, the Comparative of *fer*, far. So Chaucer uses *derre*, for *derer*, the Compar. of *dere*, dear, ver. 1450. "Ther n'as no man that Theseus hath *derre*." *Ferrer* is used at length by Peter of Langtoft; and *Ferrest*, the Superl. below, ver. 496.

Ver. 51. At Alisandre] *Alexandria* in Egypt was won (and immediately after abandoned) in 1365, by Pierre de Lusignan, King of Cyprus. The same

Prince, soon after his accession to the throne in 1352, had taken *Satalie*, the antient Attalia; and in another expedition about 1367 he made himself master of the town of *Layas* in Armenia. Compare 11 *Memoire sur les ouvrages de Guillaume de Machaut.* Acad. des Ins. t. xx. p. 426, 432. and *Memoire sur la vie de Philippe de Maizières*, t. xvii. p. 493. See also Froissart, v. iii. p. 21. Walsingham mentions the taking of Alexandria [p. 180.], and adds; Interfuerunt autem huic captioni cum rege Cypriæ *plures Anglici et Aquitanici*, referentes tam in Angliam quam in Aquitaniam pannos aureos et holosericos, splendoresque gemmarum exoticos, in testimonium tantæ victoriæ.

Ver. 52. he had the bord begonne—in Pruse] *He had been placed at the head of the table;* the usual compliment to extraordinary merit; as the Commentators very properly explain it. When our military men wanted employment, it was usual for them to go and serve in *Pruse*, or Prussia, with the Knights of the Teutonic order, who were in a state of constant warfare with their heathen neighbours in *Lettow* (Lithuania) *Ruse* (Russia), and elsewhere. A pagan *King of Lettow* is mentioned by Walsingham, p. 180, 343.

Ver. 53. reysed] This is properly a German word. Kilian. in v. Reysen, iter facere—et Ger. Militare, facere stipendium. The Editions (except M.) and

several Mss. have changed it into *ridden*; which indeed seems to have been used by Chaucer in the same sense, ver. 48.

Ver. 56. In Gernade] The city of Algezir was taken from the Moorish King of *Granada* in 1344. Mariana [L. xvi. c. xi.] among other persons of distinction who came to assist at the siege in 1343, names particularly, "*de Inglaterra, con licentia del Rey Eduardo*, los Condes de Arbid, y de Soluzber;" which I suppose we may safely interpret to mean *the Earls of Derby and Salisbury*. Knighton says, that the Earl of *Derby* was there. X *Script*. 2583.

Ver. 57. in Belmarie] I cannot find any country of this name in any authentic Geographical writer. Froissart [V. iv. c. xxiii.] reckons it among the kingdoms of Africa; *Thunes*, *Bougie*, *Maroch*, Bellemarine, *Tremessen:* and Chaucer [ver. 1772.] speaks of it as producing Lions. The battle of *Benamarin*, mentioned in Sir M. Gourney's epitaph, is said by a late author of *Viage de Espanna*, p. 73. n. 1. to have been so called *por haber quedado vencido en ella Albohacen, Rey de Marruccos*, del linage de *Aben Marin*. Perhaps therefore the dominions of that family in Africa might be called abusively *Benamarin*, and by a further corruption *Belmarie*.

Ver. 59. the Grete See] This is generally understood to mean the *Pontus Euxinus*; but I doubt whether the name of *Mare maggiore* was given to

that Sea by any other nation beside the Italians. Sir John Mandevile, p. 89. calls that part of the Mediterranean which washes the coast of Palestine, *the grete See;* an appellation, which it might possibly have acquired there, to distinguish it from the two inland Seas (as they were improperly styled) the Sea of *Tiberias* and the *Dead* Sea.

In Ms. T. it is *the Grekish See;* a reading, to which I should have had no objection, if I had found it confirmed by any better Ms. In the middle ages, the Mediterranean Sea, from Sicily to Cyprus, was sometimes called *Mare Græcum.* Hoveden, p. 709. So Bracton speaks of Essoigns, *de ultra et de citra Mare Græcorum.* L. v. Tr. 2. c. 3. *The See of Grece* is used in the same sense by Chaucer himself, ver. 4884.—And in *Isumbras*, fol. 130. b. Tyl he come to *the Grekes See.*

Ver. 60. A noble armee] I have printed this as the most intelligible reading, though I am not quite satisfied with it. The Mss. have *arme, aryve,* and *ryver.*

Ver. 65. the lord of Palatie] *Palathia in Anatolia.* Sp. The nature of his Lordship may be explained from Froissart, v. iii. c. 22. He gives an account there of several *Hauts Barons* in those parts, who kept possession of their lands, paying a tribute to the Turk. He names particularly *le Sire de Sathalie, le Sire de la Palice, et le Sire de Haute-Loge.*

Ver. 84. deliver] *Nimble.* So below, ver. 15422.

Deliverly; *Nimbly*. The word is plainly formed from the Fr. *libre*. The Italians use *suelto*, or *sciolto* in the same sense.

Ver. 85. in chevachie] *Chevauchée*. Fr. It most properly means an expedition with a small party of Cavalry; but is often used generally for any military expedition. Hollinshed calls it *a rode*.

Ver. 89. Embrouded] *Embroidered*, from the Fr. *Broder*, originally *Border*.

Ver. 91. floyting] *Playing on the Flute*. So in H. F. iii. 133.

" And many a *floite* and litlying horne,
And pipes made of grene corne."

The first syllable for a time retained the broad sound of its original. See Du Cange. *Flauta*. Kilian. *Fluyte*. In some copies it is changed to *flowting*.

Ver. 97. nightertale.] *Night-time*; from the Sax. nihtern dæl; *nocturna portio*. Lydgate uses *night-ertyme*. Traged. fol. 141. b. 156. b.

Ver. 100. And carf before his father] The practice of Squiers (of the highest quality) carving at their fathers tables has been fully illustrated by M. de S^te^ Palaye, Acad. des Insc. t. xx. p. 604.

Ver. 101. A Yeman hadde he] The late Editions call this character the *Squier's Yeman*, but improperly. The pronoun he relates to the *Knight*. Chaucer would never have given the Son an attendant, when the Father had none.

Yeman, or *Yeoman*, is an abbreviation of *Yeonge-*

man, as *Youthe* is of *Yeongthe*. Young men being most usually employed in service, servants have, in many languages, been denominated from the single circumstance of age; as ϖαις, *puer*, *garçon*, boy, grome. As a title of service or office, *Yoman* is used in the Stat. 37 E. III. c. 9 and 11. to denote a servant of the next degree above a *garson*, or groom; and at this day, in several departments of the Royal Household, the attendants are distributed into three classes of *Serjeants* or *Squiers*, *Yeomen*, and *Grooms*. In the Household of the Mayor of London, some officers of the rank of *Yeoman* are still, I believe, called *Young men*. See Chamberlain's State of Gr. Brit.

In the Statute 20 R. II. c. 2. *Yomen* and *Vadletz* are synonymous terms. The Chanones *Yeman*, who is introduced below, ver. 16030. is a common servant. See also ver. 2730. The title of *Yeoman* was given, in a secondary sense, to people of *middling* rank, not in service. So the Miller, ver. 3947. is careful "To saven his *estat* of *yemanrie*." The appropriation of the word to signify *a small landholder* is more modern, I apprehend.

Ver. 104. peacok arwes] *Arrows with peacock feathers.* See Mr. Warton's illustration of this passage. Hist. of Eng. Poetry, vol. i. p. 450.

There is a Patent in Rymer, 15 R. II. *de arte sagittandi per Valettos Regis exercendâ.* The *Yeomen*,

and all other Servants of the Royal household, of whatever state or office, *under the degree of Yeomen*, are ordered to carry Bows and arrows with them, whenever they ride, &c. in the King's train.

Ver. 109. A not-hed] *A head like a nut*; from the hair, probably, being cut short. It has since been called a Round-head, for the same reason.

Ver. 115. A Cristofre] I do not see the meaning of this ornament. By the Stat. 37 E. III. *Yomen* are forbidden to wear any ornaments of *gold* or *silver*.

Ver. 120. St. Eloy] In Latin, *Sanctus Eligius*. I have no authority but that of Ed. Urr, for printing this Saint's name at length. In all the Mss. which I have seen, it is abbreviated, St. *Loy*, both in this place and in ver. 7146. The metre will be safe, if *othe* be pronounced as a dissyllable.

Ver. 124. And French she spake] It has been mentioned before [Essay, &c. n. 55.], that Chaucer thought but meanly of the English-French spoken in his time. It was proper however that the Prioresse should speak some sort of French; not only as woman of fashion (a character which she is represented to affect, ver. 139, 140.), but as a religious person. The instructions from the Abbot of St. Albans to the Nuns of Sopewell, 1338, were in the French language. See *Auct. Add. M. Paris*, p. 1171.

Ver. 127. At mete] The following circumstances

of behaviour at table are copied from *Rom. de la R.* 14178—14199.

Et bien se garde qu'elle ne moeille
Ses doys au brouet jusqu' ès jointes &c.
Si sagement port sa bouchée,
Que sur son pied goutte n'en chée
De souppe, ne de saulse noire.—
Et doit si bien sa bouche terdre
Tant qu'el n'y laisse gresse aherdre
Au moins en la levre desseure.—

Ver. 159. gauded all with grene] *Having the Gawdies green.* Some were of silver gilt. Monast. V. iii. p. 174. Tria paria precularium *del Corall* cum *le gaudeys* argenti deaurata. So in Gower, *Conf. Am.* f. 190.

A paire of bedes blacke as sable
She toke and hynge my necke about.
Upon *the gaudees* all without
Was wryte of gold, *pur reposer.*

Ver. 163. Another Nonne &c.] See Disc. p. 108.

Ver. 165. a fayre for the maistre] We should say, *a fair one;* but in Chaucer's time such tautology was not, I suppose, elegant. So below, ver. 189.

Therfore he was a prickasour, *a right.*

As to the phrase *for the maistrie,* I take it to be derived from the French *pour la maistrie,* which I find, in an old book of Physick, applied to such medicines as we usually call *Sovereign,* excellent above all

others. Ms. *Bod.* 761. *Secreta h. Samp̃ de Clowburnel*, fol. 17. b. Ciroigne bone *pur la maistrie* a briser et a meurer apostemes &c. Medicine *magistrel* pur festre &c. Medicine *pur la maistrie* pur festre &c. And in another treatise in the same Ms. *Medulla Cirurgiæ Rolandi*, similar phrases are used in Latin, fol. 77. Pocio bona *pro magisterio* ad vulnera sananda &c. fol. 79. Contra lupum &c. medicamen *magistrale*. In the same sense the Monk is said to be fair, *for the maistrie*, above all others. The phrase is used by Robert of Gloucester, p. 553. An stede he gan prikie wel *vor the maistrie*. The several chemical preparations known by the name of *Magisterium* of Lead, Bismuth &c. I conceive to have originally acquired that name from their being considered at first as *masterly operations*.

Ver. 166. loved venerie] i. e. *Hunting*. If the word in Chaucer's time had born any other sense, he would hardly have put it into the mouth of Emilia in ver. 2310. The monks of that age are represented as fond of Field-sports. See below, ver. 189—192. and P. P. fol. L. a. Knighton says, that an Abbot of Leicester, who died in 1377, *in venatione leporum inter omnes regni dominos famosissimus et nominatissimus habebatur*. X. Scriptor, p. 2631. He adds indeed, that the Abbot was used to assert, what perhaps may have been partly true, *se non delectasse in hujusmodi frivolis venationibus, nisi solum pro obsequiis*

dominis regni præstandis, et affabilitate eorum captandâ, et gratia in suis negotiis adipiscendâ.

Ver. 169. his bridel—Gingeling] See this fashion of hanging bells on bridles, &c. illustrated by Mr. Warton, Hist. of Eng. Poetry, p. 164. See also below, ver. 14800, 1.

Ver. 177, a pulled hen] See below, ver. 6694.

" Swiche arrogance n'is not worth an hen."

I do not see much force in the epithet *pulled*. Ca. 1. reads, *pullet*.

Ver. 179. whan he is rekkeles] Ms. C. reads, *Cloisterles*; to which the only objection is, that, if it had been the true reading, there would have been no occasion to explain or paraphrase it in ver. 181. The text alluded to is attributed by Gratian, *Decret*. P. ii. Cau. xvi. Q. 1. c. viii. to a Pope Eugenius.—*Sicut piscis sine aquâ caret vitâ, ita sine monasterio monachus.* In P. P. according to Ms. *Cotton*. Vesp. B. xvi. (for the passage is omitted in the printed editions) a similar saying is quoted from Gregory.

Gregori the grete clerk garte write in bokes
The rewle of alle religioun riytful and obedient
Riyt as fishes in a flod whan hem faileth water
Deien for drowthe whan thei drie liggen
Riyt so religious roten and sterven
That out of covent or cloistre coveiten to dwelle.

As the known senses of *rekkeles* (viz. *careless*, *negligent*) by no means suit with this passage, I am in-

clined to suspect that Chaucer possibly wrote *reghelles*, i. e. without rule. *Regol* (from *Regula*) was the Saxon word for a *Rule*, and particularly for a *Monastic Rule*. Hence *Regol-lif*; Regularis seu Monastica vita: *Regol-lage*; Regularium lex: and in the quotation from *Orm*, Essay, &c. n. 52. *an reghel-boc* signifies *the book of Rules*, by which the Augustinian Canons were governed.

Ver. 187. As Austin bit] i. e. biddeth. Chaucer frequently abbreviates the third person Sing. of the Present Tense in this manner. See ver. 976. 983. *Rit* for *Rideth*. ver. 4069. 15686. *Fint* for *Findeth*. ver. 4191. *Rist* for *Riseth*. ver. 5038. 5071, 5. *Stant* for *Standeth*. ver. 7239. *Sit* for *Sitteth*. ver. 7998. *Smit* for *Smiteth*.

Ver. 193. his sleves purfiled.] From the Fr. *Pourfiler*, which properly signifies, *to work upon the edge*. *Pur*, Eng. and *Pour*, Fr. are generally corruptions of the Latin *Pro*.

It is not clear what species of fur the *Gris* was, only that it was one of the better sorts. See Du Cange in v. *Griseum*. If it was the same with *Vair* (commonly called *Menever*, i. e. *Menu Vair*), as he supposes, it was probably next in esteem to Ermin. See the Statute 37 E. III. c. 10 and 12. One of Wolsey's ordinances for the reformation of the Augustinian Monks in 1519 is directed against the foppery here described. *In manicis* sub nullo modo

furruris utantur aut pellibus, nisi prout iis permissum est in Statutis Benedictinis. Monast. v. ii. p. 567.

Ver. 203. His botes souple] This is part of the description of a smart Abbot, by an anonymous writer of the XIII Century. Ocreas habebat in cruribus, quasi innatæ essent, sine plicâ porrectas. Ms. *Bod.* James. n. 6. p. 121.

Ver. 233. farsed] *Stuffed*, from the Fr. *Farcir*.

Ver. 237. Of yeddinges] This word, being not understood, has been changed in some copies into *tidinges*, and *weddinges*. It probably means *a kind of Song*, from the Sax. *Geddian*, or *Giddian*, To sing. See the Saxon Boethius, cap. i. l. ult. where the words *thus singende cuæth* are rendered in the Poetical Version, p. 152. *gyddode thus*. See more instances in Lye's Sax. Dict. The Saxon ȝ passes frequently into *y*.

Ver. 256. *in principio*] This phrase is commonly explained to refer to the Beginning of St. John's Gospel. It may also refer to the Beginning of Genesis. In an old French Romance, *l'histoire des trois Maries*, it seem to signify some passage in the conclusion of the Mass. Acad. des Ins. t. xiii. p. 521.

Moult aise sui quant *audio*
Le Prestre dire *In principio*,
Car la Messe si est finee.

It is not very material in which of these senses it is understood, either here or in ver. 15169.

Ver. 258. His pourchas was, &c.] From the *Rom. de la Rose.* 12288.

Mieux vault mon pourchas que ma rente.

See R. R. 6838.

Ver. 260. In Love-dayes] A day appointed for the amicable settlement of differences was called *a Love-day*. Bracton, l. v. fol. 369. si ante judicium capiatur *Dies Amoris.—Rot. Parl.* 13 H. IV. n. 13. agayn the fourme of *a Love-day* taken bytwen the same parties. The Glossary calls them improperly, *Meetings for pleasure and diversion.* They were meetings for business; though it is probable that the business, when finished, was usually followed by a treat given to the Arbitrators, &c. See the Parl. Roll, quoted above. In P. P. fol. xxvii. Sloth, in the character of a Priest, says,

I can holde *Lovedayes*, and here a Reves reken-
ynge,
And in Cannon or in Decretals I cannot rede a
lyne.

Ver. 278. The see were kept] i. e. *guarded.* The old Subsidy of Tonnage and Poundage was given to the King *pur la saufgarde et* custodie *del mer.* 12 E. IV. c. 3.

Ver. 292. his overest courtepy] *His uppermost*

short-cloke of coarse cloth. See ver. 6964. and P. P. fol. xxxiii. b. l. ult.

And kyt her copes and *courtepies* hem made.

It is a Teutonic word, from Kort, *curtus*, and Pije, *penula coactilis, ex villis crassioribus*. Kilian in vv.

Ver. 300. Yet hadde he] *Hadde* is here to be pronounced as a Dissyllable, the *h* in *he* being considered as a consonant. So below, ver. 388. See also ver. 9859. 11784. 11805. 12532. 12834. in all which instances (and many others) the *e* feminine is to be pronounced before *h*.

Ver. 304. to scolaie] *to attend school;* from the old French verb, *escoloier*. It is used in the same sense by Lydgate. Traged. fol. 99. So Chaucer uses to *Werreie*, ver. 10324. 14338. and to *Festeye*, ver. 10659. from *Guerroier* and *Festoier*.

Ver. 307. in forme and reverence] *with propriety and modesty*. In the next line "*ful of high sentence*" means only, I apprehend, "*full of high*, or *excellent, sense*."—Mr. Warton will excuse me for suggesting these explanations of this passage in lieu of those which he has given in his *Hist. of Eng. Poetry*, vol. i. p. 451. The credit of good letters is concerned, that Chaucer should not be supposed to have made "a pedantic formality," and "a precise sententious style on all subjects," the characteristics of a scholar.

Ver. 322. in suspect] *in suspicion*. See ver. 8781. 12197.

Ver. 331. a seint of silk with barres smale] It appears from our author's translation of R. R. ver. 1103. that *barres* were called *cloux* in French, and were an usual ornament of a girdle. See Mr. Warton's Hist. vol. 1. p. 377. 426. *Clavus* in Latin, from whence the Fr. *Cloux* is derived, seems to have signified not only an outward *border*, but also what we call a *stripe*. Montfaucon, t. iii. part. i. ch. vi. A *Bar* in Heraldry is a narrow *stripe* or *Fascia*. Du Cange, in v. Clavatus, quotes the *Statut. Andegav.* an. 1423. in which the Clergy, and especially the Regulars, are forbid to wear *zonas auro clavatas*.

Ver. 333. A Frankelein] Fortescue (de L. L. Ang. c. 29] describes a *Franklain* to be a *Pater familias—magnis ditatus possessionibus*. He is classed *with* (but *after*) the *Miles* and *Armiger*; and is distinguished from the *Libere tenentes* and *Valecti*; though, as it should seem, the only real distinction between him and other *Freeholders* consisted in the largeness of his estate. Spelman, in v. *Franklein*, quotes the following passage from Trivet's French Chronicle. [Ms. Bibl. R. S. n. 56.] *Thomas de Brotherton* (filius Edwardi I, Mareschallus Angliæ) *apres la mort son pere esposa la fille de* un Francheleyn *apelee Alice*. The Historian did not think it worth his while even to mention the name of the Frankelein.

Ver. 342. Seint Julian] was eminent for providing his votaries with good lodgings and accommodations of all sorts. In the title of his Legende,

[Ms. *Bod.* 1596. fol. 4.] he is called " St. Julian, the gode herberjour." It ends thus.

Therfore yet to this day thei that over lond wende,
Thei biddeth Seint Julian anon that gode herborw
he hem sende,
And Seint Julianes Pater noster ofte seggeth also,
For his fader soule and his moderes, that he hem
bring therto.

Of the virtue of St. Julian's Pater-noster see the Decameron. D. ii. N. 2.

Ver. 344. envyned] *Stored with wine.* Cotgrave has preserved the French word *enviné*, in the same sense. This is the reading of Mss. Ask. 1. 2. and others. The common editions read *viendid.*

Ver. 359. An anelace] See the Gloss. to M. Paris in v. *Anelacius.* It was a kind of *knife*, or *dagger*, usually worn at the girdle. In that passage of M. Paris, p. 342. where Petrus de Rivallis is mentioned as *gestans anelacium ad lumbare, quod clericum non decebat*, it may be doubted whether the wearing of an anelace simply, or the wearing of it *at the girdle*, was an indecent thing in a clerk. The five city-mechanics, a few lines below, are described as wearing *knives*, and probably at their girdles (see ver. 370), though the latter circumstance is not clearly expressed. In the picture of Chaucer, which is inserted in some copies of Occleves book *De regimine principis*, he is represented with a *knife* hanging

from a button upon his breast. See Mss. *Harl.* 4866. *Cotton.* Otho. A. xviii.

Ver. 359. a gipciere] Fr. *Gibeciere*, a purse. The mechanics, ver. 370. have also their *pouches*.

Ver. 357. At Sessions] *At the Sessions of the Peace.* The Justices, by the Stat. 34 E. III. c. 1. were to be, in each county, *un Seigneur et ovesque lui trois ou quatre* des meultz vauez du countee, *ensemblement ove ascuns sages de la ley.* A wealthy Frankelein might perhaps be commissioned under this description; but I know not how he coud be a Knight of the Shire; as they by 46 E. III. were to be CHIVALERS *et* SERJANTZ *des meulx vauez du pais;* unless we suppose, either that the rank of *Serjant* (Esquire) was as undefined as it is now, or that his office of Justice made him an Esquire, within the meaning of the act.

Ver. 361. a countour] This word has been changed in Ed. Urr. (upon what authority I know not) to *Coroner.* The Mss. all read *Countour*, or *comptour.* At the same time it is not easy to say what office is meant. I have a notion, that the Foreman of the inquest in the Hundred court was called a *Countour;* but the Law-Glossaries do not take notice of any such sense of the word, and I cannot at present produce any thing stronger in support of it than the following passage of R. G. p. 538. Speaking of an Hundred-court summoned by the Constable of Gloucester Castle, he says, that—

He hald this hundred mid gret folk and honour,
And Adam of Arderne was is [his] chef *countour*.

Though this may possibly mean that Adam acted as *accomptant* or *steward* of the court.

Ver. 362. vavasour] The precise import of this word is often as obscure as its original. See Du Cange in v. In this place it should perhaps be understood to mean the whole class of middling Landholders.

Ver. 372. on the deis] This word occurs so frequently in our old authors, that it may be worth the while to endeavour to give a more satisfactory explanation of it than is to be found in the Glossaries. I apprehend that it originally signified the *wooden floor* [*D'ais*, Fr. *De assibus*, Lat.] which was laid at the upper end of the hall, as we still see it in College-halls, &c. That part of the room therefore, which was floored with planks, was called the *Dais* (the rest being either the bare ground or at best paved with stone); and being raised above the level of the other parts it was often *the high Dais*. In royal halls there were more *Dais* than one, each of them probably raised above the other by one or more steps; and that where the King sate was called *the highest Dais*. At a dinner, which Charles V of France gave to the Emperour Charles IV in 1377, Christine de Pisan says [Hist. de Ch. V. P. iii. c. 33] cinq *dois* [*dais*] avoit en la sale plains de Princes

and de Barons, et autres tables par-tout.— et estoient les *deux grans dois* et les dreçouers fais de barrieres a l'environ.

As the principal table was always placed *upon a Dais*, it began very soon, by a natural abuse of words, to be called itself *a Dais*, and people were said to sit *at the Dais*, instead of *at the table upon the Dais.* It was so in the time of M. Paris. Vit. Abb. p. 1070. Priore prandente ad magnam mensam, quam *Deis* vocamus.

Menage, whose authority seems to have led later antiquaries to interpret *Dais*, a *Canopy*, has evidently confounded *Deis* with *Ders*. *Ders* and *Derselet* (from *Dorsum*, as he observes) meant properly the hangings at the back of the company [Du Cange, v. Dorsale.], but as the same hangings were often drawn over so as to form a kind of canopy over their heads, the whole was called a *Ders*. Christine, P. iii. c. 41. Sus chascun des trois [the Emperour and the Kings of France and Bohemia] avoit un ciel, distincte l'un de l'autre, de drap d'or à fleurs de lis; et pardessus ces trois en avoit un grant, *qui couvroit tout au long de la table, et tout derriere eux pendoit*, et estoit de drap d'or. This last *ciel*, or canopy, " which covered the whole length of the table, and hung down behind the company," was a *Ders*. That it was quite a different thing from a *Deis*, appears from what follows : *A l'autre* dois [dais] *auplus près*

(she says) *scoit—le Daulphin* and others. *Et sus le chief du Daulphin avoit un ciel, et puis un autre par-dessus qui toute la table convroit.* *Dais* here plainly means *a table.* The Dauphin sate *at the second table*, and had a canopy over his own head, and another which covered the whole table. In short, one of Menage's own citations, if properly corrected, will fully establish the distinct senses of these two words. *Ceremon. de Godefroy*, p. 335. Le Roy se vint mettre à table *sur un haut Ders* [read *Deis*] fait et préparé en la grande salle du logis Archiepiscopal, *sous un grand Ders*, le fond du quel estoit tout d'or. He has another citation from Martene, *de Mon. Rit.* l. i. c. xi. p. 109, in which he himself allows, that *Dasium* (the same as *Dais*) must signify *un estrade*, a raised floor. It appears from the same citation, that the ascent to the *Dasium* was by more steps than one.

See below, ver. 2202. 9585. 10373. and Gower, *Conf. Am.* fol. 155. a. Sittende *upon the hie deis.*

Ver. 381. for the nones] "That is, as I conceive, *for the occasion.* This phrase, which was very frequently, though not always very precisely, used by our old writers, I suppose to have been originally a corruption of corrupt Latin. From *pre-nunc*, I suppose, came *for the nunc*, and so *for the nonce*; just as from *ad-nunc* came *a-non.* The Spanish *entonces* has been formed in the same manner from *in-tunc.*"

I have repeated this note from Johnson and Steevens' Shakespeare, Edit. 1773. Vol. 5. p. 239. as I have not found any reason to alter my opinion with respect to the original of this phrase. I will add here a list of several passages in these tales, in which it is used in the same sense. See ver. 525. 547. 3469. 13948. 15339. See also R. G. p. 285.

And he hadde *vor the nones* tweye suerdes by hys syde.

Ver. 382. And poudre marchant] What kind of ingredient this was I cannot tell. Cotgrave mentions a *Pouldre blanche* and a *Pouldre de duc*, which seem both to have been used in Cookery. I must take notice, that the epithet *tart*, in most of the Mss. is annexed to *poudre marchant*, and I rather wish I had left it there, as, for any thing that I know, it may suit that as well as Galingale.

Ver. 383. London ale] Whether this was a different sort of ale from that of the provinces, or only better made, I know not; but it appears to have been in request above a century after Chaucer. In the account of the feast of Archbishop Warham in 1504, are the following articles. Lel. Collect App. P. ii. p. 30.

De cervisia Londini iiii. dol. — — vi li.
De cervisia Cant. vi. dol. prec. dol. xxv s.
De cervisia Ang. Bere xx. dol. prec. dol. xxiii s. iv d.

So that London ale was higher priced than Kentish by 5s. a barrel.

Ver. 386. Maken mortrewes] Lord Bacon, in his Nat. Hist. i. 48. speaks of "a *Mortress* made with the brawn of capons *stamped* and strained." He joins it with the cullice *(coulis)* of cocks. It seems to have been a rich broth, or soupe, in the preparation of which the flesh was stamped, or beat, in a mortar; from whence it probably derived its name, *une mortreuse;* though I cannot say that I have ever met with the French word.

Ver. 388. a mormal] A *cancer*, or *gangrene*. So the Gloss. and I believe Chaucer meant no more, by his confining the disease to *the shin*. The original ord, *Malum mortuum*, LAT. *Mauxmorz*, FR. seems to have signified a kind of dead palsy, which took away entirely the use of the legs and feet. Du Cange, in v. MALUM MORTUUM. Jonson, in imitation of this passage, has described a cook with an—"old mortmal on his shin." *Sad Shepherd*. A. ii. S. vi.

Ver. 393. All in a goune of falding] I have added *All*, for the sake of the verse, but perhaps unnecessarily, as some of the Mss. read —

In a goune of falding *unto* the knee.

The reader has been forewarned [Essay &c. p. 87.] that Chaucer is not always correct in the disposition of his accents.

Ver. 400. Of nice conscience] H. Stephens informs us, that *Nice* was the old French word for

Niais, one of the synonymes of *Sot. Apol. Herod.* l. i. c. 4. Our author uses it elsewhere in its original sense for *foolish*, ver. 6520.

But say that we ben wise and nothing *nice*.

Ver. 405. His herberwe, his mone] In ver. 11347. he uses *herberwe* for *the place of the Sun*, which perhaps it may signify here. *Lodemanage* seems to be formed (as the Gloss. observes) by adding a French termination to the Sax. *Ladman*, a Guide, or Pilot. It would have been more English to have said *Lodemanship*, as *Seamanship*, *Horsemanship*, &c. From the same property of *leading*, the North-star, in ver. 2061, is called the *Lodesterre*; and hence also our name of *Loadstone* for the Magnet.

Ver. 418. by his magike naturel.] The same practises are alluded to in H. F. iii. 175.

> And clerkes eke, which conne well
> All this *magyke naturell*,
> That craftely do her ententes
> To maken *in certayne ascendentes*
> Ymages, lo! through which magyke
> To maken a man ben hole or seke.

Ver. 443. Old Hippocras] Whoever is curious to know more of the Physicians mentioned in this Catalogue may consult the Account of Authors, &c. in Ed. Urr.—Fabric. Bibl. Med. Æt.—and the Elench. Medicor. Vet. ap. eund. Bibl. Gr. t. xiii. I shall only observe that the names of *Hippocras*, or *Ypocras*,

and *Gallien* were used even by the Latin writers of the middle ages for Hippocrates and Galen. See the inscriptions in the Library at St. Albans, *Monast.* t. i. p. 184.

Magnus eram medicus, *Hypocras* sum nomine dictus.

Alter et egregius vocitatus eram *Galienus.*

So below, ver 12240,

Ver. 459. moist and newe] *Moist* is here used in a peculiar sense, as derived from *musteus;* for according to Nonius, 2. 518. *Mustum,* non solum vinum, verum etiam novellum quiquid est, recte dicitur. So in ver. 17009. *moisty ale* is opposed to *old.*

Ver. 464. as nouthe] The use of *nouthe* for *now,* in this place, has so much the appearance of a botch, that it may be proper to observe that the word was in use before Chaucer's time. See R. G. p. 455, 8. In the latter instance it is in the middle of the verse.

Ver. 470. Gat-tothed] Whether we read thus, with the generality of the Mss. or *Cat-tothed,* with Mss. Ask. 1. 2. or *Gap-tothed,* with Ed. Urr. I confess myself equally unable to explain what is meant by this circumstance of description. The Wife uses the phrase when speaking of herself in ver. 6185.

Ver. 528. spiced conscience] This phrase occurs again, ver. 6017. but I do not understand it.

Ver. 550. the ram] This was the usual prize at wrestling-matches. See below, ver. 13671. and Gamelyn. ver. 343. 555. M. Paris mentions a wrestling-match at Westminster in the year 1222, at which a ram was the prize, p. 265.

Ver. 562. a goliardeis] *Un goliardois*, Fr. *Goliardus*, or *Goliardensis*, Lat. This jovial sect seems to have been so called from Golias, the real or assumed name of a man of wit, toward the end of the XIIth Century, who wrote the *Apocalypsis Goliæ*, and other pieces in burlesque Latin Rimes, some of which have been falsely attributed to Walter Map. See Tanner's Bibl. Brit. in v. Golias, and Du Cange in v. Goliardus. There is a poem by one of this sect in Ms. *Bod.* 3869. James. 32. which is entitled "Dicta cujusdam Goliardi Anglici," and begins thus:

Omnibus in Galliâ, Anglus Goliardus,
Obediens et humilis, frater non bastardus,
Goliæ discipulus, dolens quod tam tardus,
Mandat salutem fratribus, nomine Richardus.

The last Stanza is this.

Summa salus omnium, filius Mariæ,
Pascat, potet, vestiat pueros Goliæ,
Et conservet socios sanctæ confrariæ
Ad dies usque ultimos Enoch et Elyæ.

In several authors of the XIIIth Century, quoted by Du Cange, the *Goliardi* are classed with the *joculatores et buffones*.

Ver. 565. a thomb of gold] If the allusion be, as is most probable, to the old proverb, *Every honest Miller has a thumb of gold*, this passage may mean, that our Miller, notwithstanding his thefts, was *an honest Miller*, i. e. as honest as his brethren.

Ver. 588. sette hir aller cappe] *Aller* is the Genitive Plural of *Alle*, from the Sax. *ealra*. *Hir aller* would be properly rendered in Latin *eorum omnium*. See the Essay &c. n. 27. *To set a man's cap* is the same as *to make a fool of him*. See ver. 3145

How that a Clerk hath *set the wrightes cappe*.

Ver. 617. a right good stot] I take *Stot* to be put here for *Stod*, the Saxon word for a *Stallion*. A *stot* signified properly a *Bullock*, as it still does in the North. See the Percy Housh. Book, p. 2. and Note. The passage which Du Cange, in v. Stottus, has quoted from Maddox, Form. Angl. p. 427. to shew, that *Stottus* signifies *Equus admissarius*, proves rather that it signifies a *Bullock*. John de Nevill leaves to his eldest son several specific legacies "et eciam cc vaccas pro stauro, cc *stottos* et *stirkes*, mm bidentes" &c. *Stirke* is the Saxon name for a *heifer*, so that there can be little doubt that "cc *stottos et stirkes*" should be rendered "cc *bullocks and heifers*.

Ver. 626. cherubinnes face] H. Stephens, *Apol. Herod.* l. i. c. xxx. quotes the same thought from a French epigram.

Nos grands docteurs *au Cherubin visage* &c.

Ver. 627. sausefleme] I find this word in an old Fr. book of Physick, which I have quoted before in n. on ver. 165. "Oignement magistrel *pur sause-fleme* et pur chescune manere de *roigne*."—*Roigne* signifies any scorbutic eruption. So in the *Thousand notable things*, B. i. 70. "A *sawsfleame* or red pimpled face is helped with this medicine following."—Two of the ingredients are *Quicksilver* and *Brimstone*. The Original of the word seems to be pointed out in the following passage. Vit. R. ii. a Mon. Evesh. p. 169. "facies alba—interdum *sanguinis fleumate* viciata." In another place, B. ii. 20. *Oyle of Tartar* is said "to take away cleane all spots, freckles, and filthy *wheales*." These last, I suppose, are what Chaucer calls *whelkes*.

Ver. 648. *Questio quid juris*] This kind of Question occurs frequently in Ralph de Hengham. After having stated a case, he adds, *Quid juris?* and then proceeds to give the answer to it. See Heng. Mag. c. xi. Esto autem quod reus nullo modo venerit ad hunc diem. *quid juris?* &c. See also, c. xii.

Ver. 649. a gentil harlot] The name of *Harlot* was anciently given to men as well as women. See below, ver. 7336. *Herlod*, in Welsh, is said to signify simply *a young man*, and *Herlodes*, *a young woman*. Richards, Welsh Dict. in v. With us it

seems always to have been a disgraceful appellation. In R. R. ver. 6068. *King of Harlots* is Chaucer's translation of *Roy des ribaulx.*

Ver. 664. a *Significavit*] The writ *de excommunicato capiendo*, commonly called a *Significavit*, from the *beginning* of the writ, which is as follows: *Rex Vicecomiti L. salutem.* Significavit *nobis venerabilis pater H. L. Episcopus* &c. Cod. Jur. Ecc. p. 1054.

Ver. 665. In danger hadde he] i. e. within the reach, or control, of his office. See Hist. Abbat. Pipwell. ap. Monast. Angl. t. i. p. 815. Nec audebant Abbates eidem resistere, quia aut pro denariis aut pro bladis semper fuerunt Abbates *in dangerio* dicti Officialis.

The yonge girles, in the next line, may signify either *the young men* or *the young women*; as girl was formerly an appellation common to both sexes.

Ver. 672. Of Rouncevall] I can hardly think that Chaucer meant to bring his Pardoner from *Roncevaux* in *Navarre*, and yet I cannot find any place of that name in England. An Hospital *Beatæ Mariæ de Rouncyvalle in Charing, London*, is mentioned in the Monast. t. ii. p. 443. and there was a *Runceval-Hall* in Oxford. Stevens, v. ii. p. 262. So that perhaps it was the name of some Fraternity.

Ver. 674. Come hither, love to me] This, I suppose, was the beginning, or the burthen, of some known song.

Love, is here a dissyllable, as in ver. 260.

In lóve-dáys, ther cóud he móchel helpe.

and in ver. 1627.

Ful sóth is sáyde, that lóve né lordship.

The double rime of *to me*, answering to *Rome*, proves evidently that Rome in this place is to be pronounced as a Dissyllable. We need therefore have no scruple, I think, of pronouncing it in the same manner wherever the metre requires two syllables See ver. 4562. 4576. 5388. 5568.

A like use may be made of other similar rimes in Chaucer for establishing the pronunciation of the *e* feminine. In ver. 16673. *by me* rimes to *time*, and in Tro, ii. 991. to *time* and *prime*; and accordingly both *time* and *prime* are used in other places as dissyllables. See ver. 7884. 10827—10674. 12596.

In these cases the final monosyllable *me* transfers its accent to the preceding syllable, after the manner of the Greek enclitics, and the final *e* of course becomes a mere *e* feminine.

Ver. 675. bare—a stiff burdoun] *Sang the base.* See ver. 4163. and Du Cange in v. BURDO.

Ver. 684. the newe get] *The new fashion.* Gette, or jett (for the Mss. differ), is used in the same sense by Occleve, *de Reg. Princ.* Mss. Bod. 1504. 1786.

Also ther is another *newe gette*,
All foule waste of cloth and excessif—

Ver. 689. Bret-ful of pardon] This is the reading

of all the Mss. but I have found no other passage in which the word *Bret* is used. *Fret* (for *freighted*, *fraught*) is used by Lydgate, in a Ballade, falsely attributed to Chaucer. Ed. Urr. p. 552. ver. 269. Ther kinde is *fret* with doublenes.—and in Traged. B. v. c. 7. *Fret* full of stones. B. viii. c. 7. With riche stones *fret*.—*Fret* may also be derived from the Sax. Frætwian, *Ornare*. See the Gloss. in v. Bret-ful.

Ver. 710. a noble ecclesiast] It appears from hence that the Pardoner was an itinerant *ecclesiastick*, of much the same stamp with *Frate Cipolla* in the Decameron. vi. 10. By the Stat. 22 H. VIII. c. 12. all *proctors and pardoners* going about in any countrey without sufficient authority are to be treated as vagabonds. Their impositions upon the credulity of the vulgar have been checked by several Councils. See Du Cange, in v. *Quæstiarii* and *Quæstionarius*, under which general names *the venders of indulgences* are included.

Ver. 743. Eke Plato sayth] This saying of Plato is quoted again ver. 17156. Our author probably took it from Boethius, B. iii. Pr. 12. See also *Rom. de la R.* ver. 7465.

Ver. 761. amonges] I have ventured to lengthen the common reading *among* by a syllable, as the metre requires it, and Chaucer uses the word so lengthened in other places. See ver. 6534.

Ovide, *amonges* other thinges smale—

and ver. 9902.

Amonges other of his honest thinges.

I suspect that the SAX. *gemang* had originally a termination in *an*, *gemangan*, like many other of the Saxon adverbs and prepositions.

Ver. 787. to make it wise] *To make it a matter of wisdom, or deliberation.* So in ver. 3978. 11535. *he made it strange*—signifies—*he made it a matter of difficulty.*

Ver. 792. This is the point] See the Discourse, &c. § vii.

Ver. 812. and our othes swore] i. e. and *we* swore our othes—and praied him &c. It is too frequent a practice with our author to omit the governing Pronoun before his verbes. See below, ver. 1757. *And sawe*—for *And* they *sawe.* Ver. 5042. *and sayn*—for *and* they *sayn.* Ver. 5054. *and yet lith*—for—*and yet* he *lith.* Ver. 6123. *and blamed himself*—for—*and* he *blamed himself.* Ver. 6398. *And made him*—for—*And* I *made him.*

Ver. 819. In high and lowe] *In,* or *De alto et basso.* BARB. LAT. *Haut et bas.* FR. were expressions of entire submission on one side, and sovereignty on the other. So P. L. p. 283. speaking of the Pope, says—He salle at his dome set it *lowe and hie.* See Du Cange, in v.

Ver. 827. a litel more than pas] *A pas,* with Chaucer, means always, I believe, *a foot-pace.* See ver. 2899. And riden forth *a pas.*—and ver. 12800.

Than thou wolt gon *a pas* not but a mile. See also ver. 16043.—more than trot or *pas*.

Ver. 837. Now draweth cutte] *Draweth* is the second person Plural of the Imperative Mode. See the Essay &c. n. 32. The ceremony of *drawing cutte* occurs again, ver. 12727, seq. Froissart calls it *tirer à la longue paille*. V. i. c. 294.

Ver. 868. the regne of Feminie] *The kingdom of the Amazons*. So Penthesilea is called by Gower *the Queen of Feminee*. Conf. Am. fol. 75. a. 97. b.

Ver. 886. And of the temple] The Editions, and all the Mss. except two, read *tempest*. But the *Theseida* says nothing of any *tempest*. On the contrary it says, that the passage

Tosto fornito fu et senza pene.

I have therefore preferred the reading of Mss. C. i and HA. as Theseus is described making his offerings, &c. upon his return, in a temple of Pallas Thes. l. ii.

Ver. 907—13] Imitated from the *Theseida*.

Chi son costoro, che a nostri lieti aventi
Cum crini sparti, batendose el pecto,
Di squalor piene in *altri obscuri* vestimenti,
Tutte piangendo, come se in despecto
Havessen la mia gloria e l'altre genti.

The 3d line, I suspect, should be read thus:

Di squalor piene in *atri* vestimenti.

Obscuri was a gloss for *atri*.

Ver. 911. misboden] *Injured.* So in a Charter of Canute to the Church of St. Paul. Monast. v. iii. p. 304. that nan man—heom *misbeode.*

Ver. 940. wala wa] I shall take the liberty of constantly representing this Interjection in this simple form, though in the Mss. it is written very differently; *walaway*, *weilaway*, *welaway*, &c. from whence the more modern vulgar *weladay*. *Wa* and *la* are both Saxon interjections of grief. The compound *Wala wa* is used in Chr. Saxon. Gibs. p. 191.

Ver. 970. No nere Athenes] *Nere* is used for *Nerre*, and that for *Nerer*, the Comparative of *Ner*. So ver. 1852, ferre ne *nere*; ver. 13450. *nere* and *nere*; ver. 16189. never the *nere*.

Ver. 981. y bete] Probably, *stamped*; that operation being anciently, I suppose, performed by the hammer. See ver. 11948. 11951.

Ver. 1016. And he that other] *He* is inserted for the sake of the metre. But perhaps we should rather read with some of the Mss. And that other *knight* highte Palamon. See the n. on ver. 393.

Highte is a Dissyllable here as in other places; Ver. 618. 862. 1730. 3097, et al. It is difficult to determine precisely what part of speech it is; but upon the whole, I am inclined to consider it as a word of a very singular form, a verb active with a passive signification. See ver. 1560. where *I highte* must signify *I am called*, as in the verse preceding *to*

highte signifies *to be called.* According to this hypothesis, in the present instance and in ver. 618. 862, 1730. where *highte* signifies *was called,* it is put for *highted ;* and in ver. 3097, where it signifies *is called,* for *highteth.*

It should be observed, that the Sax. hâtan, *vocare promittere,* from whence *highte* is derived, is a verb active of the common form; and so is *highte* itself, when it signifies *to promise.* See ver. 6606. 8372.

Ver. 1053. at the sonne uprist] I should have had no objection to the reading of Ed. Urr. *as* the sonne *uprist,* i. e. *upriseth,* if I had found it in any Ms. The common reading is supported by Lydgate, Th. fol. 364. a. where *uprist* is used for *uprising.*

Ver. 1080. he blent] This word has various senses in Chaucer, as it is derived from blinnan, cessare; blindan, cæcare; or blendan, miscere. It seems here to be used in a fourth sense, the same in which Shakespeare uses the verb *to blench,* i. e. *to shrink,* or *start aside.* Johnson's Dict. in v. Blench. In ver. 3751. and Tro. iii. 1352. it signifies *looked;* see Gloss. in v. *Blent* part. of Blench.

Ver. 1135. to dien in the peine] So in Froissart, v. i. c. 206. Edward III declares that he will not return " jusques à tant qu'il auroit fin de guerre, ou paix à sa suffisance, ou à son grand honneur: *ou il mourroit en la peine.*" See also R. R. 3326.

Ver. 1157. *par amour* I loved hire] i. e. *with love*

I loved her. This is a genuine old expression. See Froissart, v. i. c. 196, Il *aima* adonc *par amours*, et depuis espousa, Madame Ysabelle de Juillers.—and Boccace, Decam. x. 7. *per amore amiate.* So below, ver. 2114. That loveth *par amour*.—From hence *Paramour* or *Paramours* (in one word) was used vulgarly to signify *love*; [See ver. 3354. 4390. 13772.] and *a mistress*; ver. 6036.

Ver. 1165. the olde Clerkes sawe] The olde Clerk is Boethius, from whose book *de Consolatione* Chaucer has borrowed largely in many places. The passage alluded to is in L. iii. Met. 12.

Quis legem det amantibus?
Major lex amor est sibi.

Ver. 1214. o stound] *One moment.* For this reading we are obliged to Ms. C. i. Vulg. *or* stound.

Ver. 1264. A dronken man] This is also from Boethius, L. iii. Pr. 2.

Ver. 1281. The pure fetters] The *very* Fetters. So in the *Duch.* ver. 583. The *pure* deth. The Greeks used καθαρος in the same sense [Τιμων καθαρος. A *very* Timon: Aristoph. Ορν. 1548.]; and the Latins *purus putus.* See Froissart, v. ii. c. 104. *pur* Anglois de courage.

Ver. 1346. exiled on his hed] So in Froissart, v. i. c. 241. orders were given *que nul* sur sa teste *ne s'advançast d'aller devant.* In v. ii. c. 41. he uses indifferently *sur la teste* and *sur peine de la teste.*

Ver. 1378. Beforne his hed in his celle] This is

the reading of Ms. E. The Mss. C. i. and HA. read, Beforn his *owen* celle—and perhaps their authority ought to have been followed in the text.

Ver. 1430. Philostrate] In the *Theseida* Arcite takes the name of *Penthee*. See the Discourse, &c. p. 136. The name of Philostrate might be suggested to Chaucer, either by Boccace's poem entitled *Philostrato*, or by the Decameron, in which one of the characters is so called. In the *Midsummer Night's Dream*, of which the principal subject is plainly taken from this Tale, a Philostrate is also introduced, as a favourite servant of Theseus and master of his sports.

Ver. 1479. That nedes cost] The sense of this passage as it stands in the Mss. is so obscure, that I am inclined to adopt the alteration proposed in Gl. Urr. v. NEDE. That nedes cast he moste himselven hide. i. e. That he must needs *cast*, or contrive, to hide himself. But I find the same expression in L. W. 2686,

"Or *needes coste* this thing mote have an end."

Ver. 1524. feld hath eyen] An old Monkish verse to this effect is quoted in Ms. *Bod.* James. n. 6. p. 161. Campus habet lumen, et habet nemus auris acumen.

Ver. 1537. Now shineth it, and now] I have printed this line so upon the credit of Edit. M. which professes to follow Mss. though perhaps we might safely read with Ms. A. Now *itte* shineth, now—

Itte may have been a dissyllable formerly as well as *atte*.

Ver. 1628. his thankes] *With his good will.* See also ver. 2109. 5854, and ver. 2116. hir thankes; *with their good will.* So in the Saxon Chron. p. 243. sume *here thankes*, and sume *here unthankes;* aliqui *libentur* et aliqui *ingratis.*

Ver. 1644. And breking] The Mss. all read, *brek-eth.* But it is more likely, I think, that the first transcriber should have made a mistake in that word, than that Chaucer should have offended so unnecessarily against grammar.

Ver. 1658. In his fighting were as] *As* has been inserted for the sake of the metre, but I am not satisfied with it. Perhaps we should read *fightinge*, and pronounce the final *e*. In the Saxon, Verbals of this form are said to terminate in *ange*, *inge*, *onge*, *unge*. Hickes, Gr. AS. c. 3. xvii.

Ver. 1670, 1.] So in the *Theseida*, l. v.

Ma come nui vegian venir in hora
Cossa che in mille anni non aviene.

Ver. 1715. As though it were] The best Mss. read—As it were in *a listes*—which perhaps is right. See before, ver. 1014. *on armes.*—And Froissart, v. i. c. 153. en *unes lices*, qui pour celle cause furent faites.

In the preceding line *other* is the old expression for *or*.

Ver. 1749. Mars the rede] So below, ver. 1971.

Boccace has given Mars the same epithet in the opening of his Theseida.

—o rubicondo Marte.

Ver. 1817. And therfore] Imitated from the Theseida, l. v.

Ma pero che gia *i*namorato fui
E per amor sovente folegiai,
M'e caro molto il perdonare altrui.

Ver. 1861. Sle his contrary] The terms in the Theseida are simply—

Chi l'altra parte caccera di fuore
Per forza d'arme, marito li fia.

Ver. 1900. Arsmetrike] So Arithmetike was commonly called in our ancient language. See below, ver. 7804. and *The seven Sages of Rome*. Ms. *Cotton*. Galba. E. ix.

Geometrie and *ars metrike*
Fisik and also Retorike.

Ver. 1915. Hath Theseus don wrought] This should rather be *don work*. The Participle of the Past Time is put improperly for the Infinitive Mode. But the same inaccuracy occurs again in ver. 4591.

These marchants han don fraught hir shippes newe—

Ver. 1920. the temple of Venus] In the description of this temple Chaucer has taken very little from Boccace, as he had already inserted a very close imitation of this part of the Theseida in his

Assemble of Foules, from ver. 183 to ver. 287. If that Poem alludes (as I suspect) to the intended marriage between John of Gaunt and Blanche of Lancaster, which took place in 1359, it will follow that the Poem of Palamon and Arcite must have been composed after that period.

Ver. 1932. And hadde a cukkow] *Hadde* is inserted upon the authority of Ed. M. I do not recollect to have found it in any Ms.

Ver. 1942. the porter Idelnesse] In the Ass. of F. ver. 261. *Richesse* is the Porter of Venus. But Idelnesse, *Dame Oyseuse*, is the Porter of the *Jardin de Deduit*. Rom. de la R. 645.

Ver. 1977. I shall throw together a few lines of the *Theseida*, which Chaucer has plainly copied in this description.

Ne v'era bestia ancora ne pastore—
Cerri—Nodosi, aspri, rigidi e vetusti—
E le porte eran de eterno adamante
Ferrato d'ogni parte tutte quante.

Ver. 1999. The cruel ire] From the Theseida.

Vide vi le ire rosse come focho
E la paura palida in quel locho.

The pikepurse (I am sorry to say) is Chaucer's own.

Ver. 2002. The shepen] *The Stable*; from the Sax. scypen, which signifies the same thing. The translator of Bede renders *ad stabula jumentorum*—to neata scypene. B. iv. c. 24.

Ver. 2014. outhees] *Outcry*; from *Hutesium*, a term well known in our Law. This line has usually been printed—

Armed complaint *on theft* and fiers *corage*.

Ver. 2019. the shippes hoppesteres] It is needless to trouble the reader with the various readings and interpretations of this passage. *To hoppe*, in Saxon, signified exactly the same as *to dance*, though with us it has acquired a ludicrous sense; and the termination *stre*, or *ster*, was used to denote a female, like *trix* in Latin. As therefore a *female* baker was called a *bakester*, a *female* brewer a *brewester*, a *female* webbe (or weaver) a *webbester*, so, I conceive, a *female* hopper, or dancer, was called an *hoppester*. It is well known that a ship, in most languages, is considered as a female.

Though the idea of a ship *dancing on the waves* be not an unpoetical one, the adjunct *hoppesters* does not seem so proper in this place as the *bellatrici* of the Theseida, l. vii.

Vedevi ancor le navi *bellatrici*,
In voti carri e li volti guastati.

In another respect Chaucer has improved upon his original, by representing the ships *on fire*. It should be observed that the principal circumstances in Boccace's description of this temple of Mars are copied from Statius, l. vii.

Ver. 2020. The hunte] *The huntsman*, from the

Sax. hunta. See before, ver. 1680. and below, ver. 2630. I know not what to think of the two following lines. Was Chaucer serious, or did he mean, in this and some other similar passages, to ridicule the minute and often incongruous descriptions of the old Romancers? The lines are in all the Mss.

Ver. 2027. Th' armerer and the bowyer] The Editions and all the Mss. except Dr. Askew's, read —The barbour and the bocher. I was glad to avail myself of the authority of those two Mss. to insert *Th' armerer* instead of *The barbour*, and in consequence of that emendation I have ventured (from conjecture only) to substitute *the bowyer* for *the bocher*.

Ver. 2031. With thilke sharpe swerd] *Thilke* is from conjecture only. The Mss. read—*the*. *Sharpe* is a Dissyllable in other places. See ver. 2028. 2605. 9033.

In the next line I have also put *Yhanging* instead of *Hanging*.

Ver. 2128. Armed they weren] This is upon the authority of Ed. M. The Mss. read—Armed were they—.

Ver. 2150. alauns] *Alano* is the Spanish name of a species of Dog, which the Dictionaries call *a Mastiff*. Sir J. Bouchier's translation of Froissart, B. iv. c. 24. " foure coursers and two *Allans of Spaygne*, fayre and good."

Ver. 2154. *Torettes*] Rather, *toretes*, with the Mss from the Fr. *Touret*, which is explained by Cotgrave to signify, among other things, "*the little ring*, by which a Hawkes *Lune* [or, *Leash*] is fastened unto the Jesses." Mr. Warton has shewn, by several quotations, that *toretes* were affixed to the collars of dogs, for a similar purpose. Hist. of Eng. Poetry, vol. I. p. 364. Our author says, that "the Ringe [of the Astrolabe] renneth in a manner of a *turet*." Tr. of Ast. fol. 291. b.

Ver. 2170. fraknes] The Saxon word for what we call *freckles*.

Ver. 2206. What haukes] He alludes to the following description in the *Theseida*, l. vii.

L'aula grande d'alti cavalieri
Tutta era piena, e di diverse gente.
Quivi aveva zugulari e ministrieri
Di diversi atti copiosamente,
Zilfalchi, astori, falconi, e sparavieri,
Brachi, livreri, e mastin veramente,
Su per le stanze e in terra a giacere,
Assai a quor zentili belli a vedere.

Ver. 2219. And in hire houre] I cannot better illustrate Chaucer's Astrology than by a quotation from the old *Kalendrier de Bergiers*, Edit. 1500. Sign. K. ii. b. Qui veult savoir comme bergiers scevent quel planete regne chascune heure du jour et de la nuit, doit savoir le planete du jour qui veult

s'enquerir; et la premiere heure temporelle du soleil levant ce jour est pour celluy planete. la seconde heure est pour la planete ensuivant. et la tierce pour l'autre, &c. in the following order, viz. Saturn, Jupiter, Mars, Sol, Venus, Mercury, Luna. To apply this doctrine to the present case. The first hour of the Sunday, reckoning from sun-rise, belonged to the Sun, the Planet of the day; the second to Venus, the third to Mercury, &c. and continuing this method of allotment, we shall find that the twenty-second hour also belonged to the Sun, and the twenty-third to Venus; so that the hour of Venus really was, as Chaucer says, two houres before sun-rise of the following day.

Accordingly, we are told in ver. 2273. that the third hour after Palamon set out for the temple of Venus, the Sun rose, and Emelie began to go to the temple of Diane. It is not said, that this was the hour of Diane, or the Moon, but it really was; for, as we have just seen, the twenty-third hour of Sunday belonging to Venus, the twenty-fourth must be given to Mercury, and the first hour of Monday falls in course to the Moon, the presiding Planet of that day.

After this Arcite is described as walking to the temple of Mars, ver. 2369. in *the nexte houre of Mars*, that is, the *fourth* hour of the day. It is necessary to take these words together, for *the nexte houre*,

singly, would signify the *second* hour of the day; but that, according to the rule of rotation mentioned above, belonged to Saturn, as the *third* did to Jupiter. The *fourth* was *the nexte houre of Mars*, that occurred after the hour last named.

Ver. 2223. Fayrest of fayre] So Palamon in the *Theseida.*

O bella dea, del bon Vulcan sposa,
Per cui se aliegra il monte Citherone,
Dee i ti priego, che mi sii pietosa,
Per quello amore che portasti ad Adone.

And again. [See below, ver. 2240.]

Io non te chegio in arme aver victoria—
Io cercho sola Emilia, la qual poi
Donarmi, Dea, se donar la mi voi.
Il modo trova tu, ch'io non ne curo
O ch'io sia vinto, o ch'io sia vincitore.

Ver. 2273. The thridde houre inequal] In the Astrological system, the day (from sun-rise to sun-set) and the night (from sun-set to sun-rise) being each divided into XII hours, it is plain, that the hours of the day and night were never equal, except just at the Equinoxes. The hours attributed to the Planets were of this *unequal* sort. See *Kalendrier de Berg.* loc. cit. and our author's treatise on the Astrolabe.

Ver. 2283. Fu mondo il tempio e *di bei drapi ornato.* Thes. l. vii.

Ver. 2291. Hire bright here] So Emilia is described in Thes. l. xii.

Dicho che i suo crin parevan d'oro,
Non con trezza restretti, ma soluti
E petinati.

Ver. 2292. A coroune] Corona di querzia cereale. Thes. l. vii.

Ver. 2358. Shall thee declaren] This is improper, as the sires *have* already *declared* the event of the combat. In the Original, as I remember, the appearance of Diana is prior to the Omen.

Ver. 2372. payen] This French word is constantly used in the best Mss. instead of *pagan*.

Ver. 2375. O stronge god] The prayer of Arcite in the *Theseida* begins in the same manner.

A forte dio, che ne i regni nivosi
Bistonii servi le tue sacre case—
Se per alto volere la mia etate
E le mie forze meritan, che io
De i toi sia detto, per quella pietate,
Ch'ebbe Neptuno, alor che con disio
Di Citharea *usavi* la beltate,
Rinchiuso da Vulcan, ad ogni idio
Facto palese, humilmente te priego,
Che a li miei prieghi tu non fazi niego.
Io son come tu vidi giovinetto &c.

Ver. 2404. Than helpe me] So in the *Theseida*.

Dunque me ajuta per lo santo focho,

Che te arse gia, si come me arde hora.

— — — — —

I tempii tuoi eterni soneranno
De l'armi del mio vinto compagnone,
Et ancora le mie vi penderano—
Eterni fochi sempre vi arderano,
E la barboa [f. barba] e i mei con [f. crin] che offensione
Di ferro non sentiron te imprometto.

Ver. 2451. *out-rede*] *Out-wit surpass in Counsel.* The sense of this word has been most ridiculously mistaken by Dryden.

For this advantage age from youth has won,
As not to be *out-ridden*, though out-run.

Ver. 2469. Min ben also the maladies colde] I apprehend that *maladies* in this verse is to be pronounced as of four syllables.

Min ben alsó the máladíes cólde.

So below, ver. 2495.

Ther wás in th' hóstelríes áll abóute.

And ver. 2591.

Ther n'ére swiche cómpagníes néver twéy.

However, if any one should prefer a hobbling line with another syllable in it, he may read with the best Mss. *And* min ben also &c.

Ver. 2506. Gniding of sheldes] *Rubbing* from the Sax. Gnidan; *fricare.* I have not scrupled to insert this reading in the text from a single Ms. (NC.)

and that one of the least authority. Indeed both Caxton's Editions support it, for they read *guydyng*; and *n* in many Mss. is undistinguishable from *u*. The other readings are, *Gynggvnge*, *Gigging*, *Grigging*, *Girding*, *Gyding*, *Gryding*.

Ver. 2513. Pipes, trompes] Theseida, l. ii.

A una hora trombe, nachare, e tamburi
Sonaron forte.—

See Du Cange, in v. NACARA, who describes it to be a kind of brazen drum used in the cavalry.

Ver. 2516. Here three] So in the Theseida.

Qui tre, la quatro, e qui sei adunati,
Tra lor mostrando diverse ragione.

Ver. 2527. Held yet the chambre] So the Theseida.

Anchor le riche camere tenea
Del suo palagio.

Ver. 2535. an o] It may be doubted, whether this be an abbreviation of *Oyez*, or whether the Interjection *Ho* were used to command a cessation of noise, as well as of fighting, &c For the latter use, see v. 1708. 2658. and Holinshed. p. 495. The duke of Norfolke was not fullie set forward, when the King cast downe his warder, and the Heraldes cried, Ho, ho.

Ver. 2552. himself to were] *To defend*. It is a Saxon word. See Chr. Sax. Gibs. p. 57. hine werede. *se defendit*.—and p. 148. See also Lydg. Troy. B. iv.

That shelde ne plate might his body *were.*

Ver. 2558. ylast] The prepositive *y* is an addition of my own, for the sake of the metre; but perhaps we might read, "No longer shal the tourneyinge last." See the n. on ver. 1658. I should observe that some Mss. read *tournament*, and Ms. D. *tourmentenge*, which may lead us to suspect that Chaucer possibly wrote, *tourneymenting*.

Ver. 2563. The vois of the peple] So the Theseida.

Di nobili e del populo il romore
Tocho le stelle, si fu alto e forte,
Li dei, dicendo, servi tal signore
Che de gli amici suoi fugie la morte.

Ver. 2608. the herte spone] This part of the human body is not mentioned in any Dictionary, that I have seen. The following passage of Jonson [*Sad Shepherd.* A. i. S. vi.] would incline one to suspect, that it means the concave part of the breast, where the lower ribs unite with the *cartilago ensiformis.*

—He that undoes *him*, [the deer,]
Doth cleave the *brisket bone*, upon the *spoon*
Of which a little gristle grows

The Gloss. supposes *spone* to be a Participle, signifying *Thrust, driven, pusht*; from the It. *Spingere.*

Ver. 2617. He foineth on his foo] I have ventured to substitute *foo* instead of *foot*, or *feet*, the readings of the Mss. *Foot* seems to have been ori-

ginally introduced by a copyist from the preceding line, and to have been afterwards altered to *feet*, in order to make some sense.

Ver. 2628. the vale of Galaphey] This word is variously written; *Colaphey*, *Galgaphey*, *Galapey*. There was a town called *Galapha*, in *Mauritania Tingitana*, upon the river *Malva* [Cellar. Geog. Ant. v. ii. p. 935.] which perhaps may have given name to the vale here meant. For *Belmarie*, ver. 2632, see the note on ver. 57.

Ver. 2673. The trompoures] the *trumpeters*. So the best Mss. If the learned Editor of *Ancient Scottish Poems* had found this word in this sense in his copy of Chaucer, he would not, I apprehend, have looked any further for an explanation of it in *The Dance*, by *Dunbar*, St. 2. v. 10. p. 27.

Ver. 2677. Whiche a miracle] It is scarce necessary to observe that *which*, in our ancient language, was often used for *who* and *what*. It is used for *what* here, and again, ver. 5621. 6875.

Ver. 2685. And was all his in chere, as his in herte] I have patched up this verse, as well as I coud, out of the different copies. There is no authority, as I recollect, for the first *in* except Ca. 2. but it seems absolutely necessary: and all the copies read—*as* in his *herte*—which, I think, is evidently wrong.

Ver. 2686. a fury] Most of the copies have *a*

fire. Ms. A. reads *a fuyr*. from which I have made the present reading, as in the Theseida it is *Herinis*, i. e. *Erinnys*, one of the Furies.

Ver. 2698. corven] *Cut* out of his harness. I suppose to save the time and trouble of regularly disarming him, the laces &c. were cut.

Ver. 2715. And fermacies] *Pharmacies*. I have added the *and*, which seems as necessary to the sense as to the metre.

Ver. 2735. The gree] *The prize; the honour of the day*. So in P. P. fol. 98.

> *The gre* yet hath he gotten, for al his grete wound.

And in that curious old Ballad, *The turnament of Tottenham*. ver. 91. [Ancient Poetry, v. ii.].

> [To] which of all the bachelery granted is *the gree*.

And again, ver. 186.

> They gathered Perkin about on every side,
> And grant him there *the gree*, the more was his pride.

It was necessary to vindicate this old phrase, as the Editions have discarded it for *They grete*.

Ver. 2740. a journee] *A day's work*, or *way*. Fr. To make this still clearer, the Editions, in general, read—*a dayes journey*—and spoil the verse.

Ver. 2748. bouke] *The trunk of the body*, probably; from the Sax. Buce, *venter*.

Ver. 2802. overnome] *Overtaken*; from overniman. Sax.

Ver. 2803. And yet] So in the Theseida, l. x.

E anchor ne le brazza era perduta
La vital forza, sol ne lo intelletto
E nel core era ancora sostenuta
La pocha vita.—

Ver. 2813. Therfore I stint] This is apparently a fling at Boccace's pompous description of the passage of Arcite's soul to heaven. Thes. l. xi. It should be observed however, that our author had already made use of the same description in his Troilus, V. 1806, seq. It is not in the Philostrato.

Ver. 2817. ther Mars his soul gie] The force of *ther* in this passage will best appear by a collation of other similar passages. See particularly ver. 5022. 7143. 9182.

Ver. 2855. He casteth] I have added *He*, to complete the verse. The use of pronouns redundantly is common in Chaucer.

Ver. 2862. in that selve grove] In the *Theseida*, Arcita is buried—nel bosco, ove rancuna.

Aver sovente soleva de amore.

Ver. 2866. Of funeral] *Of* is a conjectural supplement. Or the verse may be (perhaps, better) completed, by taking in the word *fully* from Ms. NC. and Ed. Ca. 2.—in which th' office

Funeral he might all *fully* accomplice.

Ver. 2872. And after this] The second *this* is from conjecture only. Some Mss. read—And after this Theseus hath *Ysent*—which perhaps is right.

Ver. 2879. bare the visage] If this expression were in Milton, the Criticks would not fail to call it *an elegant Græcism.* In Chaucer we can only hope that it may be allowed to be *an elegant Anglicism.* Froissart says, that the corpse of our Edward III was carried "*tout au long de la cité de Londres,* à viaire decouvert, *jusques à Westmonstier.*" V. i. c. 326.

Ver. 2885. With flotery berd] Thes. l. xi.

Con rabuffata braza [or, barba] e tristo crine
E polveroso.—

Flotery seems literally to mean *floting;* as hair dischevelled (*rabbuffata*) may be said to flote upon the air. *Ruggy* is *rough.*

Ver. 2887. An passing over] According to this reading, the sense is plain, that Palamon was the reufullest &c. *passing over,* or *excepting,* Emelie. But all the Mss. that I have seen, read—*other.* If we adhere to that, we must dispose the Parenthesis thus:

And (passing other of weping) Emelie
The reufullest &c.—

and the sense will be, that with Palamon came also Emelie (passing others *of,* or *in,* weping) the reufullest &c. But such a construction would be very harsh and unlike Chaucer's usual facility; and therefore I rather believe we should read—*over.*—with Ed. Urr.

Ver. 2897. his bow Turkeis] So in the *Rom. de*

la R. Love is said to have *deux arcs Turquois*, ver. 924.

Ver. 2904. the maister strete] *The principal* street. Le *souverain* carrefour. Froissart, v. iv. c. 28.

Ver. 2960. the liche-wake] The custom of *watching* with *dead bodies* (lice. Sax.) is probably very ancient in this country. It was abused, as other Wakes and Vigils were. See Du Cange, in v. Vigiliæ. *In vigiliis circa corpora mortuorum* vetantur *choreæ et cantilenæ, seculares ludi et alii turpes et fatui.* Synod. Wigorn. an. 1240. c. 5. Chaucer seems to have confounded the Wake-plays (as they were called) of his own time with the Funeral-games of the Antients. So in Troilus, v. 303. Troilus says to Pandarus,

But of the fire and flambe funeral
In which my body brennen shall to glede,
And of the *feste* and *playes palestral*
At my *vigile* I pray thee take good hede.

Ver. 2964. in no disjoint] *With no disadvantage.* So ver. 13341. in swiche disjoint; *at such disadvantage.*

Ver. 2993. that fayre chaine of love] Our author's philosophy is borrowed, as it is usually, from Boethius. L. ii. Met. 8.

Hanc rerum seriem ligat,
Terras ac pelagus regens,
Et cælo imperitans, amor

See also, for what follows, L. iv. Pr. 6.

Ver. 3019. Lo the oke] So in the *Theseida*.

Li querci, che anno si lungo nutrimento
E tanta vita quanto noi vedemo,
Anno pur alcun tempo finimento.
Le dure pietre ancor &c.

Ver. 3043. Than is it wisdom] From the *Theseida*.

E pero fare de la necessitate
Virtu, quando bisogna, e sapientia,
E il contrario e chiara vanitate.

Ver. 3055. his vassalage] *Valour, prowess.* Froissart, v. i. c. 271. à grand honneur et vassellage. See Du Cange, in v. VASSATICUM.

Ver. 3078. With all th' avys] So the Statute 5 H. IV. is said in the Preamble to be made—*de l'advis* et assent des Seignurs &c. The same form is used in most of the Acts of that reign.

Ver. 3091. oweth] By writing this word so (according to some Mss.) we preserve a proper distinction between *oweth*, the third person Sing. of the Present Tense, and *ought*, which was formerly only used in the Past Tense.

Ver. 3109. Thus endeth Palamon] Before I quit this tale, I will just take notice that the same subject has been treated twice in French verse, many years since Chaucer's time, by two Ladies. The one, *Anne de Graville*, is said by Du Verdier [*Bibl.* p. 42] to have translated *de viell langage et prose*

Le beau Romant des deux amants Palamon et Arcita.
It began thus:

Victorieux en armes et amours
Fut Theseus, apres que plusieurs jours
Eut sejourné en l'Amazone terre,
Ou Cupido et Mars luy firent guerre,
Les quels vainquit et Hypolite ausi—

The other, *Jeanne de la Fontaine*, is mentioned by La Croix du Maine; and it was most probably her poem, that *Johannes Secundus* has celebrated, l. iii. Eleg. xv. as he appears to have written her Epitaph and a *Nænia* upon her death. V. *Lib. Funer*—inter Opp. Secund.

In the new Edit. of *Les Bibliotheques Françoises*, the Poem of *Anne de Graville* is said to be still preserved in the Royal Library at Paris; and I find from a note of *M. de la Monnoye* in that Edit. that he was well apprized of our Chaucer's having borrowed this tale from the Theseida.

Ver. 3126. in Pilates vois] In such a voice as Pilate was used to speak with in the Mysteries. Pilate, being an odious character, was probably represented as speaking with a harsh, disagreeable voice.

Ver. 3156. After this verse, the two following are found in so many Mss. that perhaps they ought to have been inserted in the text.

And ever a thousand good ageins on badde;
That knowest thou wel, but if thou be madde.

Ver. 3172. as deme not] This phrase has occurred before: ver. 2304. As kepe me. Ver. 2319. As sende. I once thought that *as* in these cases was used elliptically for *do so much as*; but then the following verb must have been in the infinitive mood, whereas it is often in the imperative. See ver. 5773. As taketh. Ver. 6631. As doth. Ver. 13352. As beth. I am therefore rather inclined to understand it in the sense of *so*, according to its original etymology. *As* is an abbreviation of *als*, and that of *al swa*; *sic omnino*. See ver. 5481. 5778. 7007.

Ver. 3199. hendy Nicholas] *Hendy*, or *Hende* (as it was more commonly written) signified, *courteous*. So ver. 6868.

— A, sire, ye shuld ben hende,
And curteis, as a man of youre estat.

Ver. 3210. augrim-stones] *Augrim* is a corruption of *Algorithm*, the Arabian term for Numeration. *Augrim-stones* therefore were the *pebbles*, or *counters*, which were anciently used in Numeration.

Ver. 3217. the kinges note] What this *note*, or *tune*, was I must leave to be explained by the Musical Antiquaries. *Angelus ad virginem*, I suppose, was *Ave Maria* &c.

Ver. 3223. Of eightene yere] The words—I gesse—are not in the Mss. Ms. A. reads, *seventene*; which perhaps may be right, if *seventene* be pronounced as of four syllables. Ask. 1 and 2. would

remove all difficulties by reading, *Of eightene yere* this woman *was of age.*

Ver. 3227. He knew not Caton] The calling of this author *Caton* shews, that he was more studied in French than in Latin. See below, ver. 9251. 14946. 16155. Who he was, or of what age, is uncertain; but his authority, four or five hundred years ago, seems to have been as great as if he had really been the famous Censor of Rome. However, the maxim here alluded to is not properly one of Cato's; but I find it in a kind of Supplement to the Moral Distichs, entitled *Facetus* int. Auctores octo morales. Lugd. 1538. cap. iii.

Duc tibi prole parem sponsam moresque venustam,
Si cum pace velis vitam deducere justam.

The same treatise, or at least one with the same beginning and on the same subject, is mentioned in the Cat. Mss. Coll. Trin. Dublin. n. 275. under the title of *Urbanus.* It is there attributed to Daniel *Ecclesiensis* (Churche), who lived about the year 1180. See Bale. Cent. iii. 17. and Fabric. Bib. Med. Æt. in v.

Ver. 3237. many a *gore*] This word is used again in ver. 13719. I do not understand it in either place.

Ver. 3248. the newe perjenete tree] Some of the Mss. read, *perjonette,* as if the word were derived from the Ital. *pero giovanetto,* rather than from the

Fr. *poire*, or *pere*, *jeunette*. In either case it signifies *a young pear*.

Ver. 3247. blisful for to see] The better Mss. read —*on* to see,—which I believe is right. See Lydg. Troy, B. iii. ch. xxii.

His brother *Troylus*, so goodly *on* to see.—

and Gower, *Conf. Am.* fol. 17. b.

Tho was she fouler *unto* [r. *on to*] *se*.

Ver. 3251. perled with latoun] That is, I believe, *ornamented with latoun in the shape of pearls*. It is probable that some very elegant purses were embroidered with real pearls.

Ver. 3254. So gay a *popelot*] This word may either be considered as a diminutive from *Poupée*, a Puppet; or as a corruption of *Papillot*, a young butterfly.

Ver. 3268. a primerole] Old Fr. for a *Primrose*. It is used by Gower. *Conf. Am.* fol. 148.

Ibid. a piggesnie] The Romans used *oculus* as a term of endearment, and perhaps *piggesnie*, in vulgar language, only means *ocellus*; the eyes of that animal being remarkably small. The word occurs again in the *Remedie of Love*, ver. 257. though I do not believe that to be a work of Chaucer.

Ver. 3286. harow] It would much exceed the limits of these notes to recite the several opinions concerning the original of this word. The curious reader may consult Du Cange in v. and Hickes,

Gr. Fr. Theot. p. 96. I rather believe it to have been derived from Har, *altus*, and Op, *clamor*, two Islandic words, which were probably once common to all the Scandinavian nations. See Gudmund. Andr. Lex. Island. by Resenius. Hafn. 1683. In support of this opinion, it may be observed, that the very word *Haroep*, or *Harop*, was used by some of the inhabitants of the Low-countries in the same sense in which *Harou* was by the Normans. Du Cange, in v. HAROEP.

Ver. 3308. of Cristes] *Of* is added, from conjecture only.

Ver. 3318. With Poules windows] Perhaps this means, that his shoes were cut in squares, like panes of glass. Bale mentions *fenestratos calceos* as making part of the habit of the Franciscans. Cent. iv. 27. and 91. They also occur in the Cistercian Statutes an. 1529. and the Monks are forbidden to wear them. Du Cange, in v. CALCEI FENESTRATI.

Ver. 3321. of a light waget] Or, *Watchet*. Skinner explains *Watchet* to mean *a colour*, a whitish blue; but in this place it seems rather to mean some kind of *cloth;* denominated, perhaps, from the town of *Watchet*, in Somersetshire. Instead of *light*, some Mss. read *fin;* and Ms. A. *whit*. This last epithet would be quite inconsistent with Skinner's explanation.

Ver. 3329. the scole of Oxenforde] The school of

Oxford seems to have been in much the same estimation for its dancing, as that of Stratford for its French. See before, ver. 125. *Oxenforde* is a Quadrisyllable. *Oxnaforda.* SAX.

Ver. 3336. tapstere] A *female* keeper of a tap, or tavern. See n. on ver. 2019. and the Prol. to the Continuation of the C. T. Ed. Urr. p. 594.

Ver. 3337. squaimous] *Squeamish;* but I know not how to make that sense agree with what follows. Robert of Brunne [in his translation of *Manuel des Pèchees,* Ms. *Bod.* 2078. fol. 46.] writes this word, *esquaimous;* which is nearer to its original *exquamiare,* a corruption of *excambiare.*

Ver. 3358. a shot window] That is, I suppose, a window that was *shut.* It might perhaps be better to write this word (with some of the Mss.) *shet,* or *shette;* as Chaucer does in other places. ver. 16605. 16610. Ms. A. reads *shop;* and HA. *short.*

Ver. 3361, 2.] These two lines, containing Absolon's Song, were meant, I apprehend, to be broken into four short verses, which will rime together very harmoniously, if the accent be laid upon the last of *lady,* as it often is in such compositions.

Ver. 3382. And som for strokes.] In the margin of Ms. C. 1. is the following note. "Ovid. Ictibus agrestis &c."

Ver. 3384. He plaieth Herode] This is much in character. The Parish-Clerks had always a prin-

cipal share in the representation of Mysteries. See the Pref. to Dodsley's Old Plays, p. xii.

Ver. 3392. the neighe slie] Gower has this proverbe. *Conf. Am.* B. iii. f. 58.

An olde sawe is: who that is slygh
In place wher he may be nyghe,
He maketh the ferre leef loth.

Ver. 3449. Seinte Frideswide] *Seint* is one of the very few French adjectives, which, after their naturalization here, retained for a considerable time, I apprehend, a distinction of Gender. See the Essay &c. p. 44.

Chaucer always writes it *Seinte*, when he uses it in the feminine gender; and the final *e* is often to be pronounced, as in this place. See ver. 7186. 10292. *Seinte* Marie.—ver. 7406. 7701. *Seinte* Charitee. Of the same form are *Excellente*, ver. 10459. and *Peregrine*, ver. 10742.

There is great propriety in making the Carpenter invoke St. Frideswide, who was Patroness of a considerable Priory at Oxford, and in high estimation there.

Ver. 3457. another clerk] He alludes to a story, which is told of the famous Thales by Plato in his *Theætetus*, p. 127. Ed. Fic. but our author probably read it in the *Cento Novelle Antiche*. N. 36. It is there entitled, *D'uno Strologo ch' ebbe nome Milensius, che fu ripreso da una donna.*

Ver. 3479. wightes] *Witches.* In the Teutonic, *Wite-vrouwe;* but whether they were so called from their *wisdom*, or from their being supposed to be clothed in *white*, is not clear. A *widow*, in that language, is called a *wit-vrouwe*, from the latter circumstance. Kilian in v. See Keysler's Dissertation *de Mulieribus Fatidicis*, in which, with a great deal of learning and probability, he has traced the popular notions of witches and witchcraft, in the northern parts of Europe, from a very early period. The faculty of floating upon the water, so as not to be capable of being drowned, is ascribed by Pliny to a race of male-witches in Pontus. Nat. Hist. l. vii. c. 2. non posse mergi, ne quidem vestibus degravatos.

Ver. 3480. the Night-spel] *The charm*, which follows, ver. 3483—6. is so lamely represented in all the Mss. that I have left it as I found it in the common editions. It might perhaps be a little improved by reading it thus:

Jesu Crist and Seint Benedight
Blisse this hous from every wight,
Fro the nightes mare. Pater-noster.
Wher wonest thou Seint Peter's suster?

In ver. 2. *wicked* may be left out upon the authority of Ms. A. and others. It is certainly an unnecessary epithet.

Ver. 3. *Pater-noster* was often repeated in the middle, as well as at the end, of charms.

ver. 4. Instead of *wonest*, some copies read *wendest*. I do not understand how the Night-mare came to be allied to St. Peter.

To say the truth, I suspect this charm to be an interpolation. We have a Night-spel of another form in Gervas. Tilber. Otia Imper. l. iii. c. 93. See also the Decameron. D. vii. N. 1.

Fantasima, Fantasima,
Che di notte vai,
A coda ritta ci venisti,
A coda ritta te n'andrai &c.

Concerning *the Night-mare*, see Keysler, *Antiq. Septent.* p. 497.

Ver. 3509. no labbe] No *blab*. Labben, Holl. Klappen, Belg. *blaterare*. Kilian.

Ver. 3512. harwed helle] Harried. Sax. *harrassed, subdued*. Our ancestors were very fond of a story of Christ's exploits in his *Descensus ad inferos*, which they called the *harrowing of Helle*. They took it, with several others of the same stamp, from the Gospel of Nicodemus. Fabr. Cod. Apoc. N. T. There is a Poem upon this subject in Ms. *Bod.* 1687.

Hou Jesu Crist *herowed helle*
Of harde gestes ich wille telle.

And in the *Chester Whitsun-Playes*, Ms. *Harl.* 2013. the company of Cookes, which was to exhibit the 17th Pageant, or the *Descensus ad inferna*, is thus addressed.

You Cookes with your carriage see that you
doe well,
In pagente sett out *the harrowinge of hell.*

See also P. P. pass. xix. f. 101—3.

Ver. 3526. for God] *Pour dieu.* Fr.

Ver. 3539. The sorwe of Noe] It will be in vain, I apprehend, to look for this anecdote in Genesis, even in Dr. Kennicot's edition. Nicholas probably quoted it from the Mysteries, with which the Carpenter was better acquainted. The dispute between Noah and his wife upon this occasion makes a considerable part of the 3d Pageant of the *Chester Whitsun-Playes* above-mentioned. Ms. *Harl.* 2013. The following lines will shew the grounds of her refusal to embark.

Noe. Wife, come in, why standes thou there?
Thou art ever froward, that dare I swere.
Come in on Godes halfe; tyme it were,
For fear lest that wee drowne.

Wife. Yea, Sir, set up your saile,
And rowe forth with evil haile,
For withouten anie faile
I wil not oute of this toune;
But I have my gossepes everich one,
One foote further I will not gone:
They shal not drown by St. John,
And I may save ther life.
They loved me full well by Christ.

But thou will let them into thie chist,
Ellis rowe forth, Noe, when thou list,
And get thee a newe wife.

At last Sem, with the assistance of his brethren, fetches her on board by force, and upon Noah's welcoming her she gives him a box on the ear.

These Playes are said (perhaps truly) to have been first written in 1328. but the Harleian Ms. represents them, as they were to be exhibited in 1600. There is a better copy of the same Playes in the Bodl. Lib. E. N. 115. transcribed by one William Bedford, 1604. but even in that we see but small remains of the original diction and orthography.

Ver. 3624. His owen hond] *With* his own hand. So Gower, *Conf. Am.* fol. 76. b.

The crafte Mynerve of wolle fonde,
And made cloth *her owen honde*.

See also fol. 113. a.

Thyng which he sayd *his owne mouth*.

Ver. 3625. the stalkes] The *steps*. Gloss. Urr. but I rather believe the *renges* to mean the *steps*, and the *stalkes* the *upright pieces* of a ladder.

Ver. 3638. clum] From the Sax. clumian, *mussitare, murmuare*.

Ver. 3692. a trewe love] What kind of thing this was to be borne *under the tongue*, I do not understand. See Gloss. in v. Trewe-love.

Ver. 3703. I swelte and swete] *Sweltan*, Sax.

signifies *To die.* Chaucer uses *swelte* to signify the effect of a great oppression of spirits. See ver. 1358. 9650. R. R. 2480. Hence our word *sultry (sweltry)* to express a *suffocating* heat.

Ver. 3709. it wol not be, *compame*] So Ms. C. 1. It is put (for the sake of the rime) instead of the Fr. Compaine, *compagnon.* We use *friend* in the same sense. In Ms. C. it is written *compaine;* in some of the best Ms. *com bame.* The Editions read—

As helpe me God *and sweet Saint Jame.*

Ver. 3724. thyne ore] The Editt. have made it *thy nore.* But *ore* is the right word. It signifies *grace, favour, protection.* See R. G. p. 381. mylce and ore. *mercy and grace.*—p. 475. in was ore ich am ido. *in whose protection I am put.* And *Li beaus disconus.* Ms. *Cotton.* Cal. A. ii. fol. 49. b.

Syr Ly beaus thurstede sore,
And seyde; Maugys, *thyn ore,*
To drinke lette me go.

Where *thyne ore* must be understood to mean *with thy favour,* as in this passage of Chaucer.

Ver. 3768. the viretote] This is the reading of the best Mss. The explanation of the word I leave to the reader's sagacity.

Ver. 3772. more tawe on his distaf] So in Froissart, v. iv. p. 92. Ed. 1574. Il aura en bref temps autres *estoupes en sa quenoille.*

Ver. 3809. an hondbrede al aboute] *Al* has been added for the sake of the metre, but, I believe, un-

necessarily. The original phrase was *an hondes brede*, an hand's breadth; so that *hondebrede* (as it is written in some Mss.) would naturally continue to be pronounced as a trisyllable.

Ver. 3819. he fond neyther to selle] This is a French phrase. Fabliaux, t. ii. p. 282.

Ainc tant come il mist à descendre
Ne trouva point de pain à vendre.

In the next verse, *selle*, for the sake of the rime, is put for *sille*. Sax. *Syl*. Fr. *sueil*. Lat. *solum*.

Ver. 3853. Whan folk han laughed] The better Mss. read—*laughen*, which therefore is probably right. Chaucer sometimes forms the Participle of the past time in *en*, even in those verbs, of which he also uses the Participle in *ed*. See ver. 3311. *washen*; 7354. *faren*; for *washed*, and *fared*.

Ver. 3862. So the ik] *So the I*; so may I *the*, or *thrive*. This ancient phrase is terribly corrupted in most of the Mss. and Editt. It occurs again below, ver. 12881. 16397.

Ver. 3863. With blering] *With a trick put upon* a proud Miller. So ver. 17201. blered is thyn eye; *thou art cheated*. And R. R. ver. 3912. almost blered is mine eye; *I am almost cheated*.

Ver. 3877. As hath a leke] Boccace has the same allusion. Decam. Introd. to D. iv. *Et quegli, che contra alla mia eta parlando vanno, mostran male che conoscano, che per che il porro habbi il capo bianco, che la coda sia verde.*

Ver. 3880. Yet in our ashen] There is so great a resemblance between this line and the following of the *Church-yard Elegy*, Dodsley's Coll. vol. 4.

Ev'n in our ashes live their wonted fires—

that I should certainly have considered the latter as an imitation, if Mr. Gray himself had not referred us to the 169 (170) Sonnet of Petrarch, as his original. *Ch' i' veggio nel pensier* &c.

Ver. 3893. the chimbe] Kime, TEUT. means the prominency of the Staves beyond the head of the barrel. The imagery is very exact and beautiful.

Ver. 3902. of a souter a shipman or a leche.] The Proverbial expression, *Ex sutore medicus*, was perhaps derived from the fable of Phædrus with that title. L. i. Fab. 14. The other, *Ex sutore nauclerus*, is alluded to by Pynson the printer, at the end of his Edit. of Littelton's Tenures, 1525. [*Ames*, p. 488.] Speaking of one Redman, another printer, he says,—" Miror profecto unde nunc tandem se fateatur typographum, nisi forte quum Diabolus *sutorem nauclerum*, et illum calcographum fecit."

Ver. 3904. it is half way prime] In the Discourse &c. § xiv. I have supposed that this means *half way* past *prime*, about half hour after seven A. M. the *half way* between Prime and Terce. In the fictitious *Modus tenendi Parliamentum* (a book not much older than Chaucer) *Hora mediæ primæ* seems to be used in the same sense. c. *de diebus et horis Parliamenti.* Ms. *Cotton.* Nero. D. vi. On common

days *Parliamentum debet inchoari* horâ mediæ primæ —*in diebus festivis* horâ primâ *propter divinum servitium*. In a contemporary French translation of this treatise, Ms. *Harl.* 305. *hora mediæ primæ* is rendered *a la my heure le prime*; in an old English version, Ms. *Harl.* 930. *the oure of myd pryme*; and in another, Ms. *Harl.* 1309. *midde prime time*. Our author uses *prime large* ver. 10674. to signify that prime was considerably past.

Ver. 3909. set his howe] *His hood*. So in Tr. B. iii. 775. *an howve above a call* signifies *a hood over a cap*. And in P. P. fol. 4. Serjeants at Law are described *in howves of Silk*; but in fol. 16. it is said.

Shal no sergeant for his service were no *silke hode*.

Both words seem to be derived from the Teut. Hoofd; a head.

Hood and Cap being equally coverings for the head, *to set a man's howve* is the same as *to set his cap*. See n. on ver. 587.

Ver. 3927. a long pavade] It appears from ver. 3958, that *the pavade* was a weapon of offence. Of what sort I cannot tell, as I do not remember to have met with the word any where else. *Pavois*, Fr. in those times signified a *long shield*.

Ver. 3929. A joly popper] *A bodkin*, according to Sp. and Sk. who however produce no authority for such an interpretation. The name seems to be fitter

for a pistol; though I am not prepared to prove that pistols were carried in the pocket in Chaucer's time.

Ver. 3934. a market-beter] *One that makes quarrels in markets*, says the Glossary. But, according to Mr. Upton [Pref. to Observ. on Shakesp. p. xx.] "A market-beter is one who raises the price of the market.—*To beat the fire* Chaucer uses in the Knight's Tale [ver. 2255. 2294.] for—*to rouse, to stir up.*" Though this explanation of Mr. Upton's be not quite satisfactory I think it far preferable to the other. See the Gloss. and Supp. in v. MARKET-BETER. In a more modern author *to beat the market* seems to signifie merely *to go up and down the market*. Promos and Cassandra, by Whetstone, Act IV. S. 6. A servant says,

"*Wyld foule*, &c. *are so deare*,—
That this houre *I have the market bett*,
To drive a bargayne to my most profytt."

Ver. 3939. deinous Simekin] His name was *Simon* [ver. 4020, 4.], of which *Simekin* is the diminutive; and from his *disdainful, insolent* manners he had acquired the surname of *Deinous*, just as Nicholas, in the former tale, ver. 3199. "was cleped *Hendy*," from the very opposite behaviour. A great number of our surnames have been derived from qualities of the mind, and it is reasonable to suppose that at the beginning they were merely *personal*, like what we call *nicknames*. It is probable that the use

of *hereditary* surnames was not, even in Chaucer's time, fully established among the lower classes of people.

Ver. 3988. the Soler hall] This is the true reading. It means *the Hall with the Soler.* Before the students in our Universities were incorporated, they lived in lodging-houses, called Inns, Halls, and Hostels, which were often distinguished by names taken from some peculiarity in their construction. One at Cambridge was called *Tyled Ostle.* [Parker's Scel. Cantab. ap. Lel. Collect. t. v. p. 189.] And at Oxford Oriel-College probably derives its name from a large Messuage, vulgarly known by the name of *Le Oriele,* upon the site of which it stands. Ayliffe's Hist. v. i. p 287. An *Oriel,* or *Oriol,* was a Porch; [Du Cange, in v. ORIOLUM] as a *Soler* seems originally to have signified an open *gallery,* or *balcony,* at the top of the house; though latterly it has been used for any upper room, *loft, or garret.* [Idem, in v. SOLARIUM. Watts, Gloss. ad Mat. Par.] Froissart, v. i. c. 234. Les femmes de la ville *monterent* en leurs logis et en *solliers.* In the description of Cambridge above cited, p. 188. there is mentioned a *Garret-ostle.* Mr. Warton strongly confirms this reading. Hist. of Eng. Poetry, Vol. i. p. 432. note n.

Ver. 4012. Strother] I cannot find any place of this name in England; there is a Struthers, or Strauther, in the Shire of Fife.

Ver. 4021. How fares] It may be observed, that Chaucer has given his Northern Clerks a northern dialect. I will just point out a few particulars in which their language differs from that used in the rest of his work.

1. They terminate the third person Singular, and the whole Plural number of their verbs in *es*, instead of *eth*, or *en*. So, in the present instance, we have —*fares*; and in the lines immediately following—*has*; *behoves*; *has*; *werkes*; *gas*; *wagges*; *falles*.

2. They use *a* in a great number of words, which Chaucer in other places writes with *o*; as, *swa* for *so*; *hame* for *home*; *fra* for *fro*. ver. 4071, 2. *banes* and *anes*, for *bones* and *ones*, &c. That this was the Northern practice appears from the following note. Hist. Abbat. Pipewell. Monast. Ang. v. i. p. 816. Et sciendum quod Monachi *boreales* scripserunt in cartis nostris *Rahage* pro *Rohawe*.

3. Many of their words are of the obsolete Saxon form; as ver. 4031. *henen*, for *hennes*; ver. 4076. *whilke* for *whiche*; ver. 4083. *alswa* for *also*; ver. 4128. *slike* (from *swilke*) instead of *swiche*; ver. 4130. *gar* for *make*, or *let*; &c.

4. If I am not mistaken, he has designedly given them a vulgar, ungrammatical phraseology. I do not remember in any other part of his writings such a line as ver. 4043.

I *is* as ill a miller as *is* ye.

See also ver. 4084. I *is*; ver. 4087. Thou *is*.

Ver. 4027. I hope] *I expect.* It signifies the mere expectation of a future event, whether good or evil, as ελπιζω GR. and *spero* LAT. often do. So in Shakespeare, Ant. and Cl.

I cannot *hope*
Cæsar and Anthony shall well greet together.

Ver. 4038. answered] SAX. *andswarode* is a compound word of AND, *contra*, and *swaran*, which, in the Islandic, signifies *dicere.* Barthol. Ant. Dan. p. 690. Thorbiorg svarar. *Thorbiorga dicit.* This etymology accounts for its being accented upon the middle syllable—*answéred.* See ver. 4126.

Ver. 4053. to the wolf thus spake the Mare] The story alluded to is told of a mule in *Cent. Nov. Ant.* N. 91. The Mule pretends, that his name is written upon the bottom of his hind-foot. The Wolf attempting to read it, the Mule gives him a kick on the forehead and kills him. Upon which the Fox, who was present, observes, *Ogni huomo, che sa lettera, non è savio.* There is a similar story of a Wolf and *a Mare,* in *the most delectable History of Reynard the Fox.* Edit. 1701. ch. xviii. but whether that story be in Caxton's edition; whether it be in the Dutch book from which Caxton translated; whether the Dutch book be an original composition or a translation; when it was written &c. are all points, upon which I wish to be informed by some more knowing Antiquary. I will just observe that one of the Foxes tricks, ch. xiv. seems to be

alluded to by Richal de Berbeiffeil [*Richard de Berbezieux*] a Provençal poet, who died in 1383. [*Quadrio*, t. ii. p. 144.] I will cite the passage from Ms. *Crofts*. fol. cxci. though I do not understand the last clause.

Anc Ranart d'Isengrin
Tan gen no sap venjar,
Qan lo fiz escorzar,
Ell dit per eschernir
Chapels et gan Com eu faz no mair.

Reynard here seems to have procured Isegrim's skin to be stript off, to make him *a hood and gloves*. In the English, he procures the Wolfes shoes to be pulled off and put upon his own feet.

. Ver. 4059. a levesell] This word is plainly derived from the Sax. lefe, *folium*, and setl, *sedes*. *Metesel* is a word of the same form. Peter of Langt. p. 334. "*It neghed nere* metesel." *It was near the time of sitting down to dinner*. A *levesel* therefore signifies a *leafy seat*, an *arbour*. It may be understood in the same sense in the Persones Tale, p. 43. "*right as the gay* levesell *at the Taverne is signe of the win that is in the celler*." So that perhaps our old proverb, Good wine needs *no bush*, meant originally—*no arbour* to drink it in. Latterly however *levesel* was used for *bush*; as in this passage of Rowley's *Ellinoure and Juga*. St. iv. 3. 4.

No mo the amblyng palfrie and the horne
Shall from *the lessel* rouze the foxe awaie.

See the *Town and Country Magazine*, for May, 1769. p. 273.—When this note was written, I was in hopes of being able to refer the reader to some more creditable edition of this poem. But the influence of those malignant stars, which so long confined poor Rowley in his iron chest, seems still to predominate. Seriously it were much to be wished, that the gentleman, who is possessed of the still remaining fragments of this unfortunate author, would print them as soon as possible. If he should not have leisure or inclination to be the Editor himself, he might easily find a proper person to take that trouble for him, as nothing more would be requisite, than to print the several pieces faithfully from their respective Mss. distinguishing which of those Mss. are originals and which transcripts, and also by whom, and when, the transcripts were made, as far as that can be ascertained.

Ver. 4094. make a clerkes berde] i. e. *cheat* him. *Faire la barbe*, Fr. is to *shave*, or *trim* the beard; but Chaucer translates the phrase literally, at least when he uses it in its metaphorical sense. See ver. 5943. and H. of F. ii. 181. Boccace has the same metaphor. *Decam.* viii. 10. Speaking of some exorbitant cheats, he says, that they applied themselves—" *non a* radere *ma a scorticare huomini :*" and a little lower —" *si a soavemente* la barbiera *saputo menare il rasoio.*

Ver. 4138. chalons] Whatever they were, they

probably were so called from their being made at *Chalons*. The Glossary interprets them to be *blankets*; but a passage in the Monast. v. ii. p. 720. would rather lead one to suppose them *coverlets*;— aut pannos pictos, qui vocantur *Chaluns*, loco lectisternii.

Ver. 4206. a cokenay] That this is a term of contempt, borrowed originally from the kitchen, is very probable, A Cook, in the base Latinity, was called *Coquinator*, and *Coquinarius*, from either of which *Cokenay* might easily be derived. In P. P. fol. xxxv. b.

And yet I say by my soule I have no salt bacon,
Ne no *cokeney* by Christe coloppes to make.

It seems to signify a *Cook*. And so, perhaps, in the Turnament of Tottenham. Anc. Poet. t. ii. p. 24.

At that feast were they served in rich array;
Every five and five had a *cokeney*.

That is, I suppose, *cook* or *scullion*, to attend them.

In those rimes ascribed to Hugh Bigot, which Camden has published, Brit. col. 451. (upon what authority, I know not)

" Were I in my castle of Bungey
" Upon the river of Waveney,
" I would ne care for the King of *Cockeney*."

The author, in calling London *Cockeney*, might possibly allude to that imaginary country of idleness and luxury, which was anciently known by the name

of *Cokaigne*, or *Cocagne;* a name which Hickes has shewn to be derived from *Coquina*. Gr. A. S. p. 231. He has there published an excellent description of the *country of Cokaigne*, in old English verse, but probably translated from the French. At least the French have had the same fable among them, for Boileau plainly alludes to it. Sat. vi.

Paris est pour un riche *un pais de Cocagne*.

The festival of *La Cocagna* at Naples, described by Keysler, v. ii. p. 369. appears to have the same foundation. It probably commenced under the Norman government. There is a mock-heroic poem, in the Sicilian dialect, entitled *La Cuccagna conquistata*, by Gio. Battista Basili, Palerm. 1674. in which the description of *l'alma citta di Cuccagna* begins thus:

Sedi Cuccagna sutta una montagna
Di furmaggiu grattatu, et havi in cima
Di maccaruni una caudara magna.

Ver. 4318. Him *thar* not] I have restored this old word, upon the authority of the best Mss. in this and other places. See ver. 5911. 5918. 6947. 17301. It is derived from the Sax. thearfian, *necesse habere;* and is generally used as an Impersonal." *Him behoveth* not to *winne*, or *acquire* good, that doth evil." I have ventured to substitute *winne* instead of the common reading *wene*, of which I coud make no sense. Ms. B. I. reads. *He may* nought *wilne* w.

Ver. 4345. a Jacke of Dover] The general pur-

port of this phrase is sufficiently explained in the following line; but the particular meaning I have not been able to investigate.

Ver. 4348. of thy perselee] An old *Boke of Kokery*, which I have consulted upon this occasion, Ms. *Harl.* 4016. has a receipt for "*Gose* or capon *farced*," but it does not mention *parseley*. It only says in general terms, "Take yolkes of eyeron (egges) hard ysodde and hew hem smale with *the herbes*—and caste therto pouder of ginger peper canell and salt *and grapes in tyme of yere*." I have met with another (I suppose, the true) receipt for stuffing a Goose in Ms. *Harl.* 279. It begins—"Take *percely* and swynis grece or sewet of a shepe and parboyle hem, &c."

Ver. 4355. soth play *quade spel*] As this is said to have been a *Flemish* proverb, I have inserted *spel* from Mss. Ask. 1. 2. instead of the common reading *play*. *Spel*, in TEUT. is *ludus*, as *quade*, or *quaed*, is *malus*. Sir John Harrington, in his *Apologie of Poetrie*, quotes an old saying of the same import. *Soth bourde is no bourde.*

Ver. 4375. riding—in Chepe] There were sometimes Justs in Cheapside. Hollings. v. ii. p. 348. But perhaps any procession may be meant. Mss. Ask. 1. 2. read *revel.*

Ver. 4377. And til] *And* is added.

Ver. 4394. *they* play] So Ms. C. All the rest read *he*.

Ver. 4413. a louke] *A receiver to a thief*, Sp. Sk. This explanation, I believe, is a mere fancy, but I have nothing better to propose.

Ver. 4421. Our Hoste saw wel] Concerning the time of day meant to be pointed out in the following lines, see the Discourse &c. § v.

Ver. 4450. Malkins maidenhede] A common phrase. P. P. fol. vii. a. b.

> Ye have no more merit of masse ne of houres
> Than *Malkin of hire maydenhood*, that no man
> desireth.

Ver. 4467. *But* Chaucer] So Mss. C. 1. Ask. 1. 2. In the Editt. it had been strangely corrupted into *That*.

Ver. 4477. In youthe he made of Ceys] The story of Ceyx and Alcyone is related in the introduction to the poem, which was for some time called "*the Dreme of Chaucer*," but which, in the Mss. Fairf. 16. and Bod. 638. is more properly entitled "*the booke of the Duchesse*." The following note, which has been prefixed to it in all the later editions, is in Ms. Fairf. in the hand-writing of John Stowe. "*By the person of a mourning Knight sitting under an oke is meant John of Gaunt, Duke of Lancaster, greatly lamenting the death of one whom hee entirely loved, supposed to be Blanche the Duchesse.*" I believe John is very right in his conjecture. Chaucer himself, in his Leg. of G. W. 418. says, that he made "*the deth of Blaunche the Duchesse :*" and in the

poem now under consideration he plainly alludes to her name, ver. 948.

" And faire *white* she hete;
That was my ladys name right."

On the other hand, the Knight is represented, ver. 455, 6.

" Of the age of *foure and twenty* yere,
Upon his berde but litel here"—

whereas John of Gaunt, at the death of Blanche in 1369, was about *nine and twenty* years of age. But this perhaps was a designed misrepresentation.

I will just observe that the manner, in which Chaucer speaks of his own age at the time of this composition, is a confirmation of what has been suggested in the Discourse &c. n. 3. that the Canterbury Tales were the work of his latest years. When the Dutchess Blanch died, he was *one and forty*; a a time of life, which, I believe, a man seldom calls his *youth*, till he is advanced at least twenty years beyond it.

Ver. 4481. the Seintes legende of Cupide] In the Editt. it is called *the Legende of good women*: in Ms. Fairf. 16. *the Legendis of* IX *gode women*. According to Lydgate [Prol. to Boccace], the number was to have been *nineteen*; and perhaps the Legende itself affords some ground for this notion. See ver. 183. But this number was probably never completed, and the last story of Hypermnestra is seemingly unfinished.

In this passage the Man of Lawe omits two Ladies, viz. Cleopatra and Philomela, whose histories are in the Legende; and he enumerates eight others, of whom there are no histories in the Legende, as we have it at present. Are we to suppose, that they have been lost?

With respect to the time of Chaucer's writing the Legende, see the Discourse &c. n. 3.

Ver. 4486. The plaint of Deianire] This reading is supported by several Mss. of middling authority; but the better copies read *Diane*, and Ms. A. *Syane*. There is a nymph *Cyane* in Ovid [Metam. l. v.], who weeps herself into a fountain; but not for love.

Ver. 4512. To Muses, that men clepe Pierides] He rather means, I think, the daughters of Pierus, who contended with the Muses, and were changed into Pies. Ovid, Metam. l. v.

Ver. 4515. with hawebake] So Ms. A. The other readings are—hawe i bake. Mss. Ask. 1. 2.—hawke bake. B. ℓ.—hevy bake. B. ϵ. ι.—have wee bauke. E.—have we bake. B. δ. HA.—hawe ybake. Ca. 2. —the whiche hath no lak. Ca. 1.—The reader may take his choice of them.

Ver. 4534. Bet is to dien] This saying of Solomon is quoted in Rom. de la Ro. 8573. Mieux vault mourir que pauvres estre.

Ver. 4617. In sterres] This passage is imitated from the *Megacosmus* of *Bernardus Sylvestris*, an eminent philosopher and poet about the middle of

the XIIth Century. Fabric. Bibl. Med. Ætat. in v. *Bernardus Carnotensis* & Sylvestris. I will transcribe here the original lines from Ms. Bod. 1265.

Præjacet in stellis series, quam longior ætas
Explicet et spatiis temporis ordo suis,
Sceptra Phoronei, fratrum discordia Thebis,
Flamma Phaëthontis, Deucalionis aquæ.
In stellis Codri paupertas, copia Croesi,
Incestus Paridis, Hippolytique pudor.
In stellis Priami species, audacia Turni,
Sensus Ulyxeus, Herculeusque vigor.
In stellis pugil est Pollux et navita Typhis
Et Cicero rhetor et geometra Thales.
In stellis lepidum dictat Maro, Milo figurat,
Fulgurat in Latia nobilitate Nero.
Astra notat Persis, Ægyptus parturit artes,
Græcia docta legit, prælia Roma gerit.

The four lines in Italics are quoted in the Margin of Ms. C. 1.

Ver. 4709. Or Ilion brent] There is great confusion among the Mss. in this line. I have made the best sense that I coud, without departing too far from them. Ms. A. reads,

" Or whanne Ilion brende Thebes the citee."

which might lead one to conjecture,

" Or whanne *Philip* brende Thebes the citee."

This last phrase is French. See Froissart, v. i. c. 225. dedans Rénes *la cité* et environ.

Ver. 4725. O Mars o Atyzar] So Ms. A. Other Mss. read, *Athasir*, *Atayzer*, *Attezer*, *Atazir*. I am not Astrologer enough to determine which is the right word. *Atizar*, SPAN. and *attiser*, FR. signify *to light a fire, to inflame.* But whether that sense can have any place here, I am doubtful.

Ver. 4732. is ther non electioun] In the margin of Ms. C. 1. is the following quotation. Omnes concordati sunt, quod Electiones sint debiles, nisi in divitibus: habent enim isti, licet debilitentur eorum electiones, radicem, i. nativitates eorum, quæ confortat omnem planetam debilem in itinere, &c. It is taken from *Liber Electionum* by one *Zael.* Ms. *Harl.* 80. *Bod.* 1648.

Ver. 4841. O soden wo] I shall transcribe the following passage from the Margin of Ms. C. 1. though I know not from what author it is borrowed, as it confirms the readings adopted in the text. *Semper mundanæ lætitiæ tristitia repentina succedit. Mundana igitur felicitas multis amaritudinibus est respersa. Extrema gaudii luctus occupat. Audi ergo salubre consilium; in die bonorum ne immemor sis malorum.* The Editt. read. O Soudan, wo &c.

Ver. 4858. fote-hot] *Hastily, with all expedition.* See Gower, Conf. Am. fol. 816.

> And forth with all anone *fote hote*
> He stale the cowe—

See also R. R. 3827. *Haut le pied*, in French, has

the same signification. Cotgrave, in v. So that I should suspect *hot*, in our phrase, to be a corruption of *haut*.

Ver. 5002. The following plot of the Knight against Constance [from this ver. to ver. 5030.], and also her adventure with the Steward [from ver. 5330 to ver. 5344.], are both to be found (with some small variations) in a Story in the *Gesta Romanorum*, ch. 101. Ms. *Harl.* 2270. Occleve has versified the whole story; as he has another from the same collection, *De Johnatha et muliere malâ*, ch. 54. *Ibid.* (cxx. *Edit.*) See an excellent Ms. of Occleve's works, *Bib. Reg.* 17 D. vi. The first poem begins, —"In the Romain jestes writen is thus:" the second, —"Some time an Emperour prudent and wise."

Ver. 5004. how he might quite hire while] *Her time, labour* &c. So in the Leg. of Ariadne, v. ult. " the divel *quite him his while*."

Ver. 5191. O messager] Quid turpius ebrioso, cui fætor in ore, tremor in corpore; qui promit stulta, prodit occulta; cui mens alienatur, facies transformatur? nullum enim latet secretum ubi regnat ebrietas. Marg. C. 1.

Ver. 5345. O foule lust] O extrema libidinis turpitudo, quæ non solum mentem effeminat, set etiam corpus enervat: semper secuntur dolor et pœnitentia post, &c. Marg. C. 1.

Ver. 5506. Som men wold sayn] See Gower,

Conf. Am. B. ii. fol. 35. b. 11. and the Discourse &c. §. xv.

In another circumstance, which has been introduced with the same words, ver. 5429. our Author agrees with Gower, *ibid.* fol. 35. a. 1.

Ver. 5527. your Custance] I have added *your*, for the sake of the metre.

Ver. 5552. But litel while] In Marg. C. 1. A mane usque ad vesperam mutabitur tempus. tenent tympanum et gaudent ad sonum organi, &c.

Ver. 5555. Who lived ever] Ibid. Quis unquam unicam diem totam in sua dilectione duxit jocundam? quem in aliqua parte diei reatus conscientiæ, viz. impetus iræ, vel motus concupiscentiæ non turbavit; quem livor, vel ardor avaritiæ, vel tumor superbiæ non vexavit, quem aliqua jactura, vel offensa, vel passio non commoverit, &c.

Ver. 5583. I have already given my reasons for following the best Mss. in placing this Prologue of the Wife of Bathe next to the Man of Lawes Tale. Discourse &c. § xvi. The want of a few verses to connect this Prologue with the preceding Tale was perceived long ago; and the defect was attempted to be supplied by the author of the following lines, which in Ms. B. are prefixed to the common Prologue.

Oure oost gan tho to loke up anon.
Gode men, quod he, herkeneth everichone,

As evere mote I drynke wyn or ale,
This marchant hath itold a mery tale,
Howe Januarie hadde a lither jape,
His wyf put in his hood an ape.
But hereof I wil leve off as now.
Dame wyf of Bathe, quod he, I pray you
Telle us a tale now nexte after this.
Sir oost, quod she, so god my soule blis,
As I fully therto wil consente,
And also it is myn hole entente,
To done yow alle disporte as that I can.
But holde me excused; I am a woman.
I can not reherse as these clerkes kune.
And riyt anon she hath hir tale bygunne.
Experience &c.

The same lines are in Mss. *Bod.* ℰ and ζ. I print them here, in order to justify myself for not inserting them in the text.

Ver. 5626. I have wedded five] After this verse, the six following are in Mss. C. 1. HA. C. 2. and in Edit. Ca. 2.

Of which I have pyked out the beste
Bothe of here nether purs and of here cheste.
Diverse scoles maken parfyt clerkes,
And diverse practyk in many sondry werkes
Maken the werkman parfyt sekirly:
Of five husbondes scoleryng am I,
Welcome the sixthe &c.

If these lines are not Chaucer's, they are certainly more in his manner than the generality of the imitations of him. Perhaps he wrote them, and afterwards blotted them out. They come in but awkwardly here, and he has used the principal idea in another place. March. T. ver. 9301.

Ver. 5677. I graunt it wel, I have non envie,
Though maidenhed preferre bigamie] So these two verses stand, without any material difference, in all the Mss. If they are right, we must understand *preferre* to signify the same as *be preferred to*. Knowing no example of such a construction, I have ventured at an alteration of the text. It might have been as well, perhaps, to have left the first line untouched, and to have corrected the second only thus:

Though maidenhed *be prefer'd to* bigamie.

Ver. 5681. a lord in his houshold] See 2 Tim. ii. 20.

Ver. 5764. writeth Ptholomee] In the Margin of Ms. C. 1. is the following quotation: *Qui per alios non corrigitur, alii per ipsum corrigentur*. But I cannot find any such passage in the *Almageste*. I suspect that the Wife of Bathes copy of Ptolemy was very different from any that I have been able to meet with. See another quotation from him, ver. 7906.

Ver. 5799. The bacon—at Donmow] See Blount's Ant. Tenures, p. 162. This whimsical institution

was not peculiar to Dunmow. There was the same in Bretagne. " A l'Abbaie Sainct Melaine, près Rennes, y a, plus de six cens ans sont, un costé de lard encore tout frais et non corrompu ; et neantmoins voué et ordonné aux premiers, qui par an et jour ensemble mariez ont vescu sans debat, grondement, et sans s'en repentir." *Contes d'Eutrap*, t. ii. p. 161.

Ver. 5810. Sweren and lien] *Rom. de la R.* ver. 19013.

Car plus hardiment que nulz homs
Certainement jurent et mentent.

Ver. 5811. (I say not this] This parenthesis seems to be rather belonging to Chaucer himself than to the Wife of Bathe.

Ver. 5814. Shal beren hem on honde] *Shal make them believe falsely*, the cow is *wood*. The latter words may either signify that the cow is *mad*, or *made of wood*. Which of the two is the preferable interpretation, it will be safest not to determine, till we can discover the old story to which this phrase seems to be a proverbial allusion.

Ver. 5817. Sire olde Kaynard] *Cagnard*, or *Caignard*, was a French term of reproach, which seems to have been originally derived from *Canis*. Menage, in v. In the following speech it would be endless to produce all Chaucer's imitations. The beginning is from the fragment of Theophrastus, quoted by *St.*

Jerome, c. Jovin. l. i. and by *John of Salisbury,* Polycrat. l. viii. c. xi. See also *Rom. de la R.* ver. 8967. et suiv.

Ver. 5882. chamberere] *A chamber-maid.* Fr. See 8695. 8853.

Son varlet et sa chamberiere,
Aussi sa seur et sa nourrice
Et sa mere, si moult n'est nice.

Rom. de la R. 14480.

Ver. 5923. in the apostles name] See 1 Tim. ii. 9.

Ver. 6042. Metellius] This story is told by Pliny, Nat. Hist. l. xiv. c. 13. of one *Mecenius;* but Chaucer probably followed Valerius Maximus, l. vi. c. 3.

Ver. 6049. In woman vinolent] *Rom. de la R.* 14222.

Car puisque femme est enyvrée
El n'a point en soy de deffence.—

Ver. 6065. Seint Joce] or Josse, *Sanctus Judocus,* was a Saint of Ponthieu. *Vocab. Hagiol.* prefixed to Menage, *Etymol. Fr.*

Ver. 6137. visitations] *Rom de la R.* 12492.

Souvent voise à la mere Eglise,
Et face visitations
Aux nopces, aux processions,
Aux jeux, aux festes, aux caroles.—

Ver. 6151. bobance] *Boasting, pride.* Fr. en orgueil et en *bobans.* Froissart, v. iv. c. 70. In the

Editt. it is *bostance.* The thought in the next lines is taken from *Rom. de la R.* 13914.

Moult a souris povre recours,
Et met en grand peril la druge,
Qui n'a qu'ung partuys à refuge.

Ver. 6191—4. These four lines are wanting in Mss. A. Ask. 1. 2. and several others. And so are the eight lines from ver. 6201. to ver. 6208. incl. They certainly might very well be spared.

Ver. 6216. with his fist] Ms. A. reads—*on the lyste*—and so does Ed. Ca. 2. with the addition of (what was at first a marginal gloss) *on the Cheke.* In support of this reading it may be observed, that Sir Thomas More, among many Chaucerian phrases, has this, in his *Merry Jest of a Sergeant* &c.

And with his fist
Upon the lyst
He gave him such a blow.—

Ver. 6227. open-heded] This is literally from Val. Max. l. vi. c. 3. uxorem dimisit, quod eam *capite uperto* foris versatam cognoverat. He gives the reason of this severity. Lex enim tibi meos tantum præfinit oculos, quibus formam tuam approbes. His decoris instrumenta compara: his esto speciosa &c.

Ver. 6230. a sommer-game] This expression, I suppose, took its rise from the Summer being the usual season for Games. It is used in P. P. fol. xxvii.

I have lever here an harlotry, or a Somers game—This story is also from Val. Max. l. vi. c. 3. P. Sempronius Sophus—conjugem repudii notâ affecit, nihil aliud quam se ignorante *ludos* ausam spectare.

Ver. 6253. Valerie and Theophrast] Some account has been given of these two treatises in the Discourse &c. n. 19. As to the rest of the contents of this volume, Hieronymus *contra Jovinianum*, and Tertullian *de Pallio* are sufficiently known; and so are the Letters of Eloisa and Abelard, the Parables of Solomon, and Ovid's Art of Love. I know of no *Trotula*, but one, whose book *Curandarum ægritudinum muliebrium ante, in, et post partum*, is printed *int. Medicos antiquos*, Ven. 1547. What is meant by *Crisippus* I cannot guess.

Ver. 6257. Which book was ther] I have here departed from the Mss. which all read,—In which book ther was eke.—Perhaps, however, it might be sufficient to put a full stop after Jovinian.

Ver. 6284. exaltation] In the old Astrology, a Planet was said to be in its Exaltation, when it was in that sign of the Zodiac, in which it was supposed to exert its strongest influence. The opposite sign was called its Dejection, as in that it was supposed to be weakest. To take the instance in the text, the Exaltation of Venus was in *Pisces* [See also ver. 10587.], and her dejection of course in *Virgo*. But in *Virgo* was the Exaltation of Mercury.

She is the welthe and the rysynge
The lust the joy and the lykynge
Unto Mercury.—

Gower, *Conf. Am.* l. vii. fol. 147. So in ver. 10098. Cancer is called *Joves exaltation.*

Ver. 6303. Tho redde he] Most of the following instances are mentioned in the *Epistola Valerii ad Rufinum de non ducendâ uxore.*. See also *Rom de la R.* 9140. 9615. et suiv.

Ver. 6329. Of Lima—and of Lucie] In the *Epistola Valerii* &c. Ms. *Reg.* 12. D. iii. the story is told thus: *Luna* virum suum interfecit quem nimis odivit: *Lucilia* suum quem nimis amavit. Illa sponte miscuit aconita: hæc decepta furorem propinavit pro amoris poculo. *Lima* and *Luna* in many Mss. are only distinguishable by a small stroke over the *i*, which may be easily overlooked where it is, and supposed where it is not.

Ver. 6339. Latumeus] In Mss. Ask. 1. 2. it is *Latynius:* In the *Epistola Valerii* just cited, *Pavorinus* flens ait Arrio—.

Ver. 6355. mo proverbes] For the following aphorisms see Prov. xxi. 9. 19. and xi. 22. The observation in ver. 6364. is in Herodotus. B. i. p. 5. Ed. Wesseling.

Ver. 6414. the Sompnour herd the Frere gale] The same word occurs below, ver. 6918. "and let the Sompnour *gale*." In both places it seems to be used

metaphorically. *Galan*, SAX. signifies *canere*. It is used literally in the Court of Love, ver. 1357. where the Nightingale is said—*to crie and gale*. Hence its name, *Nightegale*, or *Nightengale*. In the ISLAND. *at gala* is *ululare*. *Galli more exclamare*; and *Hana gal*; *Gallicinium*. Gudm. And. Lex. Island.

Ver 6439. King Artour] I hope that Chaucer, by placing his Elf-quene *in the dayes of King Artour*, did not mean to intimate that the two monarchies were equally fabulous and visionary. Master *Wace* has judged more candidly of the exploits of our British hero.

Ne tut mensonge, ne tut veir;
Ne tut folie, ne tut saveir.
Tant unt li conteor conté,
E li fableor tant fablé,
Pur les contes enbelecer,
Ke tut unt fait fable sembler.

Le Brut. Ms. *Cotton*. Vitell. A. 7.

Ver. 6441. faerie] *Féerie*. FR. from *Fée*, the French name for those fantastical beings which in the Gothic languages are called *Alfs*, or *Elves*. The corresponding names to *Fée*, in the other Romance dialects, are *Fata*, ITAL. and *Hada*, SPAN. so that it is probable, that all three are derived from the LAT. *Fatum*, which in the barbarous ages was corrupted into *Fatus* and *Fata*. See Menage, in v. FEE. Du Cange, in v. FADUS.

Our system of Faerie would have been much more complete, if all our ancient writers had taken the same laudable pains to inform us upon that head, that Gervase of Tilbery has done. Ot. Imp. Dec. iii. c. 61, 2. He mentions two species of Dæmons in England, which I do not recollect to have met with in any other author. The first are those, *quos Galli Neptunos, Angli* PORTUNOS *nominant.* Of the others he says—*Est in Angliâ quoddam dæmonum genus, quod suo idiomate* Grant *nominant, adinstar pulli equini anniculi, tibiis erectum, oculis scintillantibus* &c.

This last seems to have been a Dæmon *sui generis*, but the *Portunus* appears to have resembled the *Gobelin*, as described by Orderic. Vital. l. v. p. 556. Speaking of the miracles of St. Taurinus at Evreux in Normandy, he says—Dæmon enim, quem de Dianæ phano expulit, adhuc in eâdem urbe degit, et in variis frequenter formis apparens neminem lædit. Hunc vulgus *Gobelinum* appellat, et per merita Sancti Taurini ab humanâ læsione coercitum usque hodie affirmat.

In the same manner Gervase says of the *Portuni*. Id illis insitum est, ut obsequi possint et obesse non possint. He adds indeed an exception. Verum unicum quasi modulum nocendi habent. Cum enim inter ambiguas noctis tenebras Angli solitarii quandoque equitant, *Portunus* nonnunquam invisus equi-

tanti se copulat, et cum diutius comitatur euntem, tandem loris arreptis equum in lutum ad manum ducit, in quo dum infixus volutatur, *Portunus* exiens *cachinnum facit*, et sic hujuscemodi ludibrio humanam simplicitatem deridet.—This is exactly such a prank as our *Hob* (or *Hop) goblin* was used to play. See the *Midsummer Night's Dream*. A. 2. S. 1. and Drayton's *Nymphidia**.

It should be observed, that the *Portuni* (according to Gervase) were of the true Faery size, *staturâ pusilli, dimidium pollicis non habentes*. But then indeed they were *senili vultu, facie corrugatâ*. In Dec. i. c. 18. he describes another species of harmless Dæmons, called *Folleti*. Esprits Follets. Fr. Folletti. Ital.

The *Incubus*, mentioned below, ver. 6462. was a Faery of not quite so harmless a nature. He succeeded to the ancient *Fauni*, and like them was supposed to inflict that oppression, which goes under the name of the *Ephialtes*, or *Night-mare*. Pliny calls the Ephialtes *Faunorum in quiete ludibria*. N. H. l. 25. x. The *Incubus* however, as Chaucer in-

* I shall here correct a mistake of my own in the Discourse &c. n. 23. I have supposed that Shakespeare might have followed Drayton in his Faery system. I have since observed, that *Don Quixot* (which was not published till 1605) is cited in the *Nymphidia*, whereas we have an Edition of the *Midsummer Night's Dream* in 1600. So that Drayton undoubtedly followed Shakespeare.

sinuates, exerted his powers *for love* as well as *for hate.* Gervas. Tilber. Dec. i. c. 17. Vidimus quosdam Dæmones tanto Zelo mulieres amare quod ad inaudita prorumpunt ludibria, et cum ad concubitum earum accedunt mirâ mole eas opprimunt, nec ab aliis videntur.

Ver. 6457. undermeles] The undermele, i. e. *undern-mele*, was the dinner of our ancestors. See the note on ver. 8136.

Ver. 6466. came riding *fro river*] Or, *fro the river*, as it is in some Mss. It means *from hawking at water-fowl.* Froissart, v. i. c 140. Le Comte de Flandres estoit tousjours *en riviere*—un jour advint qu'il alla voller *en la riviere*—et getta son Fauconnier un faucon *apres le heron*, et le Comte aussi un. —So in c. 210. He says, that Edward III had with him in his army—trente fauconniers à cheval, chargez d'oiseaux, et bein soixante couples de forts chiens et autant de levriers: dont il alloit, chacun jour, ou en chace ou *en riviere*, ainsi que il luy plaisoit. Sire Thopas is described as following this knightly sport, ver. 13665.

He coude hunte at the wilde dere,
And ride on hauking *for the rivere*
With grey goshauk on honde.

Ver. 6710. Ful selde up riseth] Dante, Purg. vii. 121.

Rade volte risurge per li rami

L'humana probitate : et questo vuole
Quei che la da, perche da se si chiami.

Ver. 6740. For gentillesse] A great deal of this reasoning is copied from Boethius de Consol. l. iii. Pr. 6. See also R. R. 2180, & seq.

For villanie maketh villeine,
And by his dedes a chorle is seine, &c.

Ver. 6777. Poverte is hateful good] In this commendation of Poverty, our author seems plainly to have had in view the following passage of a fabulous conference between the Emperour Adrian and Secundus the philosopher, reported by Vincent of Beauvais, *Spec. Histor.* l. x. c. 71. Quid est Paupertas? *Odibile bonum;* sanitatis mater; remotio curarum; *sapientiæ repertrix;* negotium sine damno; *possessio absque calumnia;* sine sollicitudine felicitas. What Vincent has there published appears to have been extracted from a larger collection of *Gnomæ* under the name of Secundus, which are still extant in Greek and Latin. See Fabric. Bib. Gr. l. vi. c. x. and Ms. *Harl.* 399. The author of *Pierce Ploughman* has quoted and paraphrased the same passage, fol. 75.

Ver. 6781. elenge] *Strange;* probably from the old Fr. *esloingné.* So in the Cuckow and Nightingale, ver. 115.

Thy songes ben so *elenge* in good fay.

And in P. P. fol. 3. b.

Where the cat is a kiten, the court is full *elenge*. See also fol. 46. b. and Gloss. in v. ELENGE.

Ver. 6797. For filthe and elde also, so] Though none of the Mss. that I have seen, authorize the insertion of the second *so*, it seems absolutely necessary.

Ver. 6858. auctoritees] *Auctoritas* was the usual word for what we call a *text* of Scripture. Ms. *Harl.* 106. 10. Expositio *auctoritatis*, MAJUS gaudium super uno peccatore. Ibid. 21. Expositio *auctoritatis*, STETIT populus de longe &c.

Ver. 6931. the nale] the *Ale-house*. P. P. fol. 32. b.

And than satten some and songe at the *nale*.

Skinner supposes it to be a corruption of *inn-ale*, which is not impossible. See the Gloss. in v. NALE.

Ver. 6959. an olde ribibe] He calls her below, ver. 7155. an olde *rebekke*. They were both names for the same musical instrument. See Menage, in v. *Rebec*. *Ribeba*, in the Decameron, ix. 5. is rendered by Maçon, the old French translator, *Rebec* and *Guiterne*. Chaucer uses also the diminutive *Ribible*, ver. 3331. 4395. How this instrument came to be put for an old woman, I cannot guess, unless perhaps from its shrillness. An old writer, quoted by Du Cange, in v. BAUDOSA, has the following lines in his description of a Concert

Quidam *ribeccam* arcuabant
Muliebrem vocem confingentes.

Ver. 6990. wariangles] I have nothing to say either in refutation or support of Mr. Speght's explanation of this word—"A kind of birds full of noise, and very ravenous, preying upon others, which when they have taken, they use to hang upon a thorne or pricke, and teare them in peeces, and devour them. And the common opinion is, that the thorne, whereupon they thus fasten them and eat them, is afterward poisonsome. In Staffordshire and Shropshire the name is common."—except that Cotgrave, in his Fr. Dict. explains *Arneat* to signify *The ravenous bird called a Shrike, Nynmurder,* Wariangle. See Gloss in v. Wariangles.

Ver. 7018. to hevy or to hote] We have nearly the same expression in Froissart, v. i. c. 229. ne lassoient riens à prendre, s'il n'estoit *trop chaud,* trop froid, ou *trop pesant.*

Ver. 7092. As to the Phitonesse did Samuel] So Ms. A. The Editt. read,

As the Phitonesse did to Samuel—

which is certainly wrong. See 1 Sam. xxviii. Our author uses *Phitonesse* for *Pythonesse.* H. F. iii. 171. And so does Gower, *Conf. Amant.* fol. 140.

The *Phitonesse* in Samary.—

Ver. 7145. liard] A common appellative for a horse, from its *grey* colour, as *bayard* was from *bay.* [See before, ver. 4113.] P. P. fol. 92.

He lyght downe of *liarde* and ladde him in his hand.

Bp. Douglas, in his Virgil, usually puts *liart* for *albus, incanus*, &c.

Ver. 7164. thou olde very trate] So Mss. C. 1. Ask. 1. 2. and Ed. Ca. 2. The later Editt. read *vitrate* in one word. We may suppose *trate* to be used for *trot*, a common term for an old woman. Keysler [Antiq. Sept. p. 503.] refers it to the same original with the German *Drud*, or *Drut ; Saga*.

Ver. 7269. And now hath Sathanas, saith he] So Mss. C. 1. Ask. 1. 2. I have put these two lines in a parenthesis, as *he* refers to the Narrator, the Sompnour.

Ver. 7277. A twenty thousand] I have added A for the sake of the verse. Chaucer frequently prefixes it to Nouns of number. See ver. 10697.

And up they risen, wel a ten or twelve.

Ver. 7299. To trentals] *Un trentel*, Fr. was a service of thirty Masses, which were usually celebrated upon as many different days, for the dead. Du Cange, in v. Trentale.

Ver. 7327. Askaunce that he wolde for hem preye] The Glossary interprets *ascaunce* to mean *askew, aside, sideways ; in a side view ;* upon what authority I know not. It will be better to examine the other passages in which the same word occurs, before we determine the sense of it. See ver. 16306.

Ascaunce that craft is so light to lere.

Tro. i. 285.

Ascaunce, lo! is this not wisely spoken?
Ibid. 292.

Ascaunce, what, may I not stonden here?
Lydg. Trag. fol. 136. b.

Ascaunce I am of maners most chaungeable.
In the first and last instance, as well as in the text, *ascaunce* seems to signify simply *as if; quasi.* In the two others it signifies a little more; *as if to say.* This latter signification may be clearly established from the third line, which in the Italian original [Filostrato di Boccaccio, l. i.] stands thus:

Quasi dicesse, e no ci si puo stare?

So that *ascaunce* is there equivalent to *quasi dicesse* in Italian.

As to the Etymology of this word I must confess myself more at a loss. I observe however that one of a similar form in the Teutonic has a similar signification. Als-kacks; *Quasi, quasi vero.* Kilian. Our *as* is the same with *als.* Teut. and Sax. It is only a further corruption of *al so.* Perhaps therefore *ascaunce* may have been originally *als-kansse. Kansse* in Teut. in *Chance* Fr. and Eng.

I will just add, that this very rare phrase was also used, as I suspect, by the Author of the *Continuation of the Canterbury Tales*, first printed by Mr. Urry. *Prol.* ver. 361.

> And al *ascaunce* she loved him wel, she toke him by the swere.

It is printed *a staunce.*

Ver. 7329. A Goddes kichel] "It was called a Goddes kichel, because Godfathers and Godmothers used commonly to give one of them to their God-children, when they asked blessing." Sp. And so we are to suppose a Goddes halfpeny, in ver. 7331, was called for the same reason, &c. But this is all *gratis dictum*, I believe. The phrase is French, and the true meaning of it is explained by M. de la Monnoye in a note upon the *Contes de B. D. Periers*, t. ii. p. 107. *Belle serrure de Dieu*] Expression du petit peuple, qui raporte pieusement tout à Dieu.—Rien n'est plus commun dans la bouche des bonnes vieilles, que ces especes d'Hebraïsmes : *Il m'en coute un bel ecu de Dieu ; Il ne me reste que ce pauvre enfant de Dieu ; Donez moi une benite aumône de Dieu.*

Ver. 7442. fifty yere] See Du Cange, in v. SEMPECTÆ. Peculiar honours and immunities were granted by the Rule of St. Benedict to those Monks, *qui quinquaginta annos in ordine exegerant, quos annum jubilæum exegisse vulgo dicimus.* It is probable that some similar regulation obtained in the other Orders.

Ver. 7488. mendiants] In Ms. A. it is *mendinants*, both here and below, ver. 7494. which reading, though not agreeable to analogy, is perhaps the true one, as I find the word constantly so spelled in the Stat. 12 R. II. c. 7, 8, 9, 10.

Ver. 7511. Jovinian] Against whom St. Jerome

wrote; or, perhaps, the supposed Emperour of that name in the *Gesta Romanorum*, c. lix. whose story was worked up into a *Morality*, under the title of *L'orgueil et présomption de l'Empereur Jovinian*—à 19 personages. It was printed at Lions, 1581. 8vo. *sur une vieille copie.* Du Verdier, in v. JOVINIEN. The same story is told of a *Robert King of Sicily*, in an old English poem. M. S. Harl. 1701. Mr. Warton has given large extracts from an Oxford MS. as I suppose, of the same poem. Hist. of Eng. Poetry, Vol. i. p. 184.

Ver. 7514. of ful gret reverence] The Editt. have changed this to *ful litel*; but the reading of the Mss. may stand, if it be understood ironically.

Ver. 7600. As saith Senek] This story is told by Seneca, *de Irâ*, l. i. c. xvi. of Cn. Piso. It is also told of an Emperour Eraclius, *Gesta Romanorum*, cap. cxi.

Ver. 7625. Irous Cambyses] This story is also in Seneca, l. iii. c. xiv. It differs a little from one in Herodotus, l. iii.

Ver. 7657. Singeth *Placebo*] The allusion is to an Anthem in the Romish church, from Psalm cxvi. 9. which in the Vulgate stands thus: *Placebo Domino in regione vivorum.* Hence the *complacent* brother in the *Marchant's Tale* is called *Placebo.*

Ver. 7662. the river of Gisen] It is called *Gyndes* in Seneca, lib. cit. c. xxi. and in Herodotus, l. i.

Ver. 7666. That wimmen] So the best Mss. agreably to the authors just quoted. The Editt. have—

That *men* might *ride and* wade &c.

Sir J. Mandevile tells the story of the Euphrates; "because that he had sworn, that he sholde putte the ryvere in suche poynt, that a womman myghte wel passe there, withouten castynge of hire clothes." p. 49.

Ver. 7710. the letter of our sele] There is a letter of this kind in Stevens, *Supp. to Dugd.* vol. ii. App. p. 370. *Fratres Prædicatores*, Warwicc. *admittunt* Thomam Cannings et uxorem ejus Agnetem *ad participationem omnium bonorum operum conventus ejusdem.* It is under seal of the Prior, 4 Non. Octob. An. Dom. 1347.

Ver. 7740. The remainder of this tale is omitted in Mss. B. G. and Bod. 6. and instead of it they give us the following *lame and impotent conclusion.*

He ne had nozt ellis for his sermon
To part among his brethren when he cam home.
And thus is this tale idon.
For we were almost att the toun.

I only mention this to shew what liberties some Copyists have taken with our author.

Ver. 7879. Were newe spoused] It has been observed in n. upon ver. 812. that Chaucer frequently omits the governing Pronoun before his Verbs. The instances there cited were of Personal Pronouns.

In this line and some others, which I shall point out here, the Relatives *who* or *which* are omitted in the same manner. See ver. 7411. 13035. 16049.

Ver. 7910. Lynyan] or *Linian*. The person meant was an eminent Lawyer, and made a great noise (as we say) in his time. His name of late has been so little known, that I believe nobody has been angry with the Editt. for calling him *Livian*. There is some account of him in Panzirolus, *de Cl. Leg. Interpret.* l. iii. c. xxv. Joannes, a *Lignano*, agri Mediolanensis vico, oriundus, et ob id *Lignanus* dictus &c. One of his works entitled, "*Tractatus de Bello*, is extant in Ms. *Reg.* 13. B. ix. He compiled it at Bologna in the year 1360.

He was not however a mere Lawyer. Chaucer speaks of him as excelling also *in Philosophie*, and so does his epitaph, ap. Panzirol. l. c.

— — — — — —

Gloria Lignani, titulo decoratus utroque,
Legibus et sacro Canone dives erat,
Alter Aristoteles, Hippocras erat et Ptolomæus—

The only specimen of his Philosophy that I have met with is in Ms. *Harl.* 1006. It is an Astrological work, entitled, "Conclusiones Judicii composite per Domnum Johannen *de Lyviano* (l. *Lyniano*) super coronacione Domni Urbani Pape VI. A. D. 1378. XVIII April, &c. cum Diagrammate." He also sup-

ported the election of Urban as a Lawyer. Panzirol. l. c. et Annal. Eccles. a Raynaldo, tom xvii. He must therfore have lived at least to 1378, though in the printed epitaph he is said to have died in 1368, XVI Febr.

Ver. 7927. To Emelie ward] One of the regions of Italy was called Æmilia, from the *Via Æmilia*, which crossed it from Placentia to Rimini. Placentia stood upon the Po. Pitisc. Lex. Ant. Rom. in v. VIA ÆMILIA. Petrarch's description of this part of the course of the Po is a little different. He speaks of it as dividing the Æmilian and Flaminian regions from Venice—*Æmiliam atque Flaminiam Venetiamque discriminans.* But our Author's *Emilie* is plainly taken from him.

As the following Tale is almost wholely translated from Petrarch [See the Discourse &c. § xx.], it would be endless to cite particular passages from the original, especially as it is printed in all the Editions of Petrarch's works. It is there entitled *De obedientiâ et fide uxoriâ Mythologia.*

Ver. 8136. The time of underne] The Glossary explains this rightly to mean *the third hour of the day, or nine of the clock.* In ver. 8857, where this word is used again, the original has—*hora tertia.* In this place it has—*hora prandii.* From whence we may collect that in Chaucer's time the *third hour*, or *underne*, was the usual hour of dinner.

I have never met with any Etymology of this word *underne*, but the following passage might lead one to suspect that it had some reference to *undernoon*. "In the town-book belonging to the Corporation of Stanford, 28 E. IV. it is ordeyned, that no person opyn ther sack, or set ther corn to sale afore Hour of Ten of the Bell, or els the Undernone Bell be rongyn." Peck's Desid. Cur. vol. i. B. vi. p. 36. In the Islandic Dict. *Ondverne* is rendered *Mane diei*.

Ver. 8258. ful of *nouches*] The common reading is *ouches*; but I have retained the reading of the best Mss. as it may possibly assist somebody to discover the meaning of the word. I observe too that it is so written in the Inventory of the effects of Henry V. Rot. Parl. 2. H. VI. n. 31. "Item 6 *Broches et nouches* d'or garniz de divers garnades pois 31^{d} d'or pris 35^{s}.

Ver. 8466. of Pavie] When the text of this tale was printed, I had not sufficiently adverted to the reading of the best Mss. which is uniformly *Pauik*. I have little doubt that it should be *Panik* both here and below, ver. 8640. 8814. as in Petrarch the Marquisses sister is said to be married to the Count *de Panico*. In Boccace it is *de Panago*.

Ver. 8614. his message] His *messenger*. See below, ver. 8823. *Message* was commonly used for *Messager* by the French Poets. Du Cange, in v. MESSAGARIUS.

Ver. 8915, as ye han do *mo*] For, *me*. This is one of the most licentious corruptions of Orthography, that I remember to have observed in Chaucer. All that can be said in excuse of him is, that the old Poets of other countries have not been more scrupulous. Quadrio has a long chapter [L. ii. Dist. iv. cap. iv.] upon the Licences taken by the Italian Poets, and especially Dante (the most licentious, as he says, of them all) *for the sake of Rime*. As long a chapter might easily be filled with the irregularities which the old French Poets committed for the same reason. It should seem, that, while Orthography was so variable, as it was in all the living European languages before the invention of Printing, the Poets thought it generally adviseable to sacrifice propriety of Spelling to exactness of Riming. Of the former offence there were but few judges; the latter was obvious to the eye of every reader.

Ver. 9064. Lest Chichevache] This excellent reading is restored upon the authority of the best Mss. instead of the common one, *Chechiface*. The allusion is to the subject of an old Ballad, which is still preserved in Ms. *Harl.* 2251. fol. 270. b. It is a kind of Pageant, in which two Beasts are introduced, called *Bycorne* and *Chichevache*. The first is supposed to feed upon *obedient husbands*, and the other upon *patient wives*; and the humour of the

piece consists in representing *Bicorne* as pampered with a superfluity of food, and *Chichevache* as half starved.

In Stowe's Catalogue of Lydgate's works, at the end of Speght's Edit. of Chaucer, there is one entitled "*Of two monstrous beasts Bicorne and Chichefache.*" It is not improbable that Lydgate translated the Ballad now extant from some older French Poem, to which Chaucer alludes. The name of *Chichevache* is French; *Vacca parca.*

Ver. 9080. aventaille] *The forepart of the armour.* Sk. He deduces it from *avant.* But *ventaille* was the common name for that aperture in a close helmet through which the wearer was to breathe [Nicot, in v.]; so that perhaps *aventaille* meant originally an helmet with such an aperture; *un heaume à ventaille.*

Ver. 9088. and wringe, and waille] Beside the Mss. C. 1. Ask. 1. 2. and others, we have the authority of both Caxton's Editt. for concluding the *Clerkes* Tale in this manner. I say nothing of the two Editt. by Pynson, as they are mere copies of Caxton's second. But I must not conceal a circumstance, which seems to contradict the supposition that the *Marchant's* Prologue followed immediately. In those same Mss. the following Stanza is interposed.

This worthy Clerk whan ended was his tale,

Oure Hoste saide and swore by cockes bones,
Me were lever than a barrel of ale
My wif at home had herd this legend ones :
This is a gentil tale for the nones,
As to my purpos, wiste ye my wille,
But thing that wol not be, let it be stille.

Whatever may be thought of the genuineness of these lines, they can at best, in my opinion, be considered as a fragment of an *unfinished* Prologue, which Chaucer might *once* have intended to place at the end of the *Clerkes* tale. When he determined to connect that tale with the *Marchant's* in another manner, he may be supposed, notwithstanding, to have left this Stanza for the present uncancelled in his Ms. He has made use of the thought, and some of the lines, in the Prologue which connects the *Monkes* Tale with *Melibee*, ver. 13895—13900.

The two additional Stanzas, which were first printed in Ed. Urr. from Ms. F. [H. 1. in Urry's List], and which serve to introduce the *Frankelein's* tale next to the *Clerkes*, are evidently, I think, spurious. They are not found, as I recollect, in any Ms. except that cited by Mr. Urry and Ms. B. If these two Mss. were of much greater age and authority than they really are, they would weigh but little in opposition to the number and character of those Mss. in which these Stanzas are wanting, and in which the *Marchant's* tale stands next to the *Clerkes*.

Another proof of the spuriousness of these Stanzas is, that they are almost entirely made up of lines taken from the Prologue, which in this Edition, upon the authority of the best Mss. is prefixed to the *Squieres* Tale. See below, ver. 10301.

Ver. 9172. Ne take no wit] What follows to ver. 9180 incl. is taken from the *Liber aureolus Theophrasti de nuptiis*, as quoted by Hieronymus *contra Jovinianum*, and from thence by John of Salisbury, Polycrat. l. viii. c xi. *Quod si propter dispensationem domus, et languoris solatia, et fugam solitudinis, ducuntur uxores, multo melius dispensat servus fidelis,* &c. *Assidere autem ægrotanti magis possunt amici et vernulæ beneficiis obligati quam illa quæ nobis imputet lacrymas, suas,* &c.

Ver. 9180. many a day] After this verse in the common Editt. are these two.

And if thou take to thee a wife untrew
Full oftentime it shall thee sore rew.

In Mss. A. C. and B. α. they stand thus—

And if thou take a wif be wel ywar
Of on $\frac{\text{peril}}{\text{thing}}$ whiche I declare ne dar.

In Mss. C. 1. HA. D. thus—

And if thou take a wif of heye lynage
She shal be hauteyn and of gret costage.

In Ms. B. δ. thus—

And if thou take a wif in thin age olde
Ful lightly mayst thou be a cokewold.

In Mss. Ask. 1. 2. E. H. B. θ. N c. and both Caxton's Editt. they are entirely omitted, and so I believe they should be. If any one of these couplets should be allowed to be from the hand of Chaucer, it can only be considered as the opening of a new argument, which the author, for some reason or other, immediately abandoned, and consequently would have cancelled, if he had lived to publish his work.

Ver. 9236. Lo how that Jacob] The same instances are quoted in *Melibeus*, p. 256.

Ver. 9250. As saith Senek] In Marg. C. 1. Sicut nihil est superius benignâ conjuge, ita nihil est crudelius infesta muliere. Seneca.

Ver. 9251. as Caton *bit*] i. e. *biddeth*. See the n. on ver. 187. The line referred to is quoted in Marg. C. 1.

Uxoris linguam, si frugi est, ferre memento.

It is in L. iii. Dist. 25.

Ver. 9259. If thou lovest thyself] The allusion is to Ephes. v. 28. He that loveth his wife, loveth himself. The Mss. read—If thou lovest thyself *thou lovest* thy wif—which, I think, is certainly wrong. I have printed, from conjecture only—*love thou thy wif*. But upon reconsidering the passage, I think it may be brought still nearer to the Apostles doctrine by writing—Thou lovest thyself, *if* thou lovest thy wif,

Ver. 9298. Wades bote] Upon this Mr. Speght remarks, as follows: "Concerning Wade and his bote called Guingelot, as also his straunge exploits in the same, because the matter is long and fabulous, I passe it over."—*Tantamne rem tam negligenter?* Mr. Speght probably did not foresee, that Posterity would be as much obliged to him for a little of this *fabulous matter* concerning *Wade* and his *bote*, as for the gravest of his annotations. The story of *Wade* is mentioned again by our author in his Troilus, iii. 615.

He songe, she playde, he tolde *a tale of Wade.* It is there put proverbially for any *romantic history*; but the allusion in the present passage to *Wades bote* can hardly be explained, without a more particular knowledge of his adventures, than we are now likely ever to attain.

Ver. 9348. disputison] *Disputation.* So ver. 11202. 15244. See Gower, *Conf. Am.* fol. 15. b.

In great *desputeson* they were.

and fol. 150. b. 151. b.

Ver. 9409. A chidester] So Ms. A. See the note on ver. 2019.

Ver. 9410. a man is wood] In Ms. A. *mannishewed*; in C. 1. *mannish wood.*

Ver. 9594. Ne he Theodomas] This person is mentioned again as a famous trumpeter in the H. of F. iii. 156. but upon what authority I really do not

know. I should suspect that our author met with him, and the anecdote alluded to, in some *Romantic History* of Thebes.

He is prefixed to proper names emphatically, according to the Saxon usage. See before, ver. 9242. *him* Holofernes; ver. 9247. *him* Mardochee: and below, ver. 9608.

Of *hire* Philologie and *him* Mercury.

Ver. 9652. As that she bare it] As this line is not only in all the best Mss. but also in Edit. Ca. 2. it seems very extraordinary that the later Editions should have exchanged it for the following.

So fresh she was and therto so licand.

Ver. 9659. false of holy hewe] I have added *of*, from conjecture. See below, ver. 12355. under hewe Of holinesse.

Ver. 9658. his service bedeth] *Profereth.* So this word is explained in another passage, ver. 16533.

Lo, how this thefe coude *his service bede!*
Ful soth it is, that *swiche profered service*
Stinketh, as witnessen thise olde wise.

See also ver. 8236.

Ver. 9681. vernage] *Vernaccia* ITAL. "Credo sic dictum (says Skinner) quasi *Veronaccia*, ab agro *Veronensi*, in quo optimum ex hoc genere vinum crescit." But the Vernage (whatever may have been the reason of its name) was probably a wine of Crete, or of the neighbouring continent. Froiss. v. iv. c. 18. De

l'isle de Candie il leur venoit tresbonnes *malvoisies* et grenaches [r. *gernaches*] dont ils estoient largement servis et confortez. Our author in another place, ver. 13000,1. joins together the wines of *Malvesie* and *Vernage*. Malvasia was a town upon the eastern coast of the Morea, near the site of the ancient Epidaurus Limera, within a small distance from Crete.

Ver. 9684. Dan Constantine] *Dan* (a corruption of *Dominus*) was a title of honour usually given to Monks, as *Dom* and *Don* still are in France and Spain. See below, ver. 13935.

Whether shall I call you my lord *Dan* John,
Or *Dan* Thomas, or elles *Dan* Albon?

Dan Constantine, according to Fabric. Bibl. Med. Æt. t. i. p. 423. wrote about the year 1080. His works, including the treatise mentioned in the text, were printed at Basil, 1536. fol.

Ver. 9690. And they han don] This line has also been left out of the later Editt. though it is in all the best Mss. and in Edit. Ca. 2. To supply its place the following line—

So hasted Januarie it must be don—

has been inserted after ver. 9691. and the four lines have been made to rime together by adding *sone* at the end of ver. 9689.

Let voiden all this hous in curteis wise *sone*.

Ver. 9714. Ne hurt himselven] In the *Persones*

Tale we have a contrary doctrine, "God wote, a man may slee himself with his owen knif, and make himself dronken of his owen tonne, p. 100."

Ver. 9761. In ten of Taure] The greatest number of Mss. read, *two*, *tuo*, *too*, or *to*. But the time given (*foure days complete*, ver. 9767.) is not sufficient for the Moon to pass from the 2d degree of Taurus into Cancer. The mean daily motion of the Moon being =13°. 10′. 35″. her motion in 4 days is=1ˢ. 22°. 42′.. or not quite 53 degrees; so that, supposing her to set out from the 2d of Taurus, she would not, in that time, be advanced beyond the 25th degree of Gemini. If she set out from the 10th degree of Taurus (as I have corrected the text) she might properly enough be said, in four days, to be *gliden into* Cancer.

Ver. 9888. a dogge for the bowe] a dog *used in shooting*. See before, ver. 6951.

Ver. 9966. so brenningly] Vulg. *benignly*. Mss. Ask. 1. 2. read, *fervently*; which is probably a gloss for the true word, *brenningly*. See before, ver. 1566. Ms. A. reads, *benyngly*.

Ver. 9983. For as good is] The reading in the text is from Ms. Ask. 1. Ms. A. reads thus;

For as good is al blind deceived be
I should not dislike.

For as good is al blind deceived *to* be,
As be deceived, whan a man may see.

Ver. 10000. What sleight is it] These lines are a little different in Mss. C. 1. HA.

What sleighte is it, *though it* be long and hote,
That *love* n'il find it out in som manere?

Ver. 10104. Which that he ravisshed out of Ethna] So Ms. A. In some other Mss. *Ethna*, by a manifest error of the copyist, has been changed into *Proserpina*. The passage being thus made nonsense, other transcribers left out the line, and substituted this in its stead.

" Eche after other right as ony line."

Ver. 10120. Among a thousand] Ecclesiastes vii. 28. This argument is treated in much the same manner in Melibeus, p. 251—4.

Ver. 10158. The Romain gestes] He means the collection of stories called *Gesta Romanorum*; of which I once thought to say a few words here, in order to recommend it to a little more attention than it has hitherto met with from those who have written upon the poetical inventions of the middle ages; but as many of the stories in that collection are taken from a treatise of Petrus Alphonsus, *De Clericali disciplinâ* (an older and still more forgotten work), I shall reserve what I have to offer upon this subject till I come to the *Tale of Melibeus*, p. 89. where *Piers Alphonse* is quoted.

Ver. 10227. Gan pullen] After this verse, the Editt. (except Ca. 2. and Pyns. 1. 2.) have eight

others of the lowest and most superfluous ribaldry that can well be conceived. It would be a mere loss of time to argue from the lines themselves, that they were not written by Chaucer, as we have this short and decisive reason for rejecting them, that they are not found in any one Ms. of authority. They are not found in Mss. A. C. 1. Ask. 1. 2. HA. B. C. D. G. Bod. α. ε. γ. δ. ϵ. ζ. C. 2. T. N. Ch. In Mss. E. H I. W. either the whole tale, or that part where they might be looked for, is wanting. The only tolerable Ms. in which I have seen them is F. and there they have been added in the margin, by a later hand, perhaps not older than Caxton's first Edition.

Ver. 10240 Out! helpe!] Two lines, which follow this in the common Editt. are omitted for the reasons stated in the note upon ver. 10227. And I shall take the same liberty, upon exactly the same grounds, with four more, which have been inserted in those Editt. after ver. 10250.

Ver. 10241. O stronge lady store] As all the best Mss. support this reading, I have not departed from it, for fear *store* should have some signification that I am not aware of. Some Mss. have *stowre*. Ms. G. *hore*. Edit. Ca. 2. *hore*. Hóra, *meretrix*. Is-LAND.

Ver. 10261. Ye mase, ye masen] The final *n* has been added without authority, and unnecessarily. This line is very oddly written in Mss. Ask. 1. 2.

Ya may ya may ya quod she.

Ver. 10293. It has been said in the Discourse &c. § xxiii. that this new Prologue has been prefixed to the Squieres tale *upon the authority of the best* Mss. They are, as follows; A. C. 1. Ask. 1. 2. HA. D. Bod. α. γ. δ. The concurrence of the first five Mss. would alone have been more than sufficient to outweigh the authorities in favour of the other Prologue. Edit. Ca. 2. (though it has not this Prologue) agrees with these Mss. in placing the Squieres Tale *after* the Marchants.

Ver. 10298. weive] This verb is generally used transitively; to *wave*, to *relinquish* a thing. But it has also a neuter signification; to *depart*; as here. See also ver. 4728. 9357.

Ver. 10308. Sin women connen utter] Ms. A. reads, *oute*; but others have *utter*; which I believe is right, though I confess that I do not clearly understand the passage. The phrase has occurred before, ver. 6103.

With danger *uttren* we all our *chaffare*.

Ver. 10344. Of whiche the eldest sone] I have added *sone*, for the sake of the metre.

Ver. 10364. and in *his* mansion] *His* refers to Mars, and not to the Sun. "*Aries est l'exaltation du Soleil ou* xix. *degre. et si est Aries* maison de Mars." *Calend. des Berg.* Sign. I. ult. Leo was the *Mansion of the Sun*. Ibid. Sig. K. 1. Aries is there also said to be *signe chault et sec*.

Ver. 10381. strange sewes] A sewer was an officer so called from his placing the dishes upon the table. *Asseour*. Fr. from *asseoir*, to place. In the establishment of the King's household there are still four *Gentlemen Sewers*. *Sewes* here seem to signify *dishes*, from the same original; as *assiette* in Fr. still signifies a *little dish*, or *plate*. See Gower, *Conf. Am.* fol. 115. b.

The flesshe, whan it was so to-hewe,
She taketh, and maketh therof a *sewe*—

Ver. 10382. heronsewes] *Heronçeaux*. Fr. according to the Glossary. At the Intronization of Archbp. Nevil, 6 Edward IV. there were *Heronshawes* iiii C. Lel. Collect. vol. vi. 2. At another feast in 1530 we read of "16 *Hearonsews*, every one 12d." Peck's D. C. vol. ii. 12.

Ver. 10509. a gentil Poileis courser] A horse of *Apulia*, which in old Fr. was usually called *Poille*. The horses of that country were much esteemed. Ms. *Bod.* James vi. 142. Richard, Archbp. of Armagh, in the xivth Century, says in praise of our St. Thomas, "quod nec mulus Hispaniæ, nec *dextrarius Apuliæ*, nec repedo Æthiopiæ, nec elephantus Asiæ, nec Camelus Syriæ hoc asino nostro Angliæ aptior sive audentior invenitur ad prælia." He had before informed his audience, that *Thomas*, Anglice, idem est quod *Thom. Asinus*. There is a Patent in Rymer, 2 E. II. *De dextrariis* in Lumbardiâ *emendis*.

Ver. 10523. the Grekes hors Sinon] This is rather an awkward expression for—*the horse of Sinon the Greek*; or, as we might say, *Sinon the Greek's horse.*

Ver. 10546. Alhazen and Vitellon] *Alhazeni et Vitellonis Opticæ* are extant, printed at Basil, 1572. The first is supposed by his Editor to have lived about A. D. 1100. and the second to A. D. 1270.

Ver. 10561. Canacees] This word should perhaps have had an accent on the first e—Canacées, to shew that it is to be pronounced as of four syllables. So also below, ver. 10945.

And swouneth eft in Canacées barme.

Ver. 10570. yknowen it so ferne] *Known* it so *before.* I take *ferne* to be a corruption of *forne* (foran, Sax.) So in Tro. v. 1176. *ferne yere* seems to signify *former years.* In P. P. fol. lxxx. b. *ferne ago* is used as *long ago.*

Ver. 10583. chambre of parements] *Chambre de parement*, is translated by Cotgrave, *the* presence-chamber; and *Lit de parement* a bed of state. *Parements* originally signified all sorts of ornamental furniture, or clothes, from *Parer*, Fr. to adorn. See ver. 2503. and Leg. of G. W. Dido, ver. 181.

To dauncing chambres, ful of parementes,
Of riche beddes and of pavementes,
This Eneas is ledde after the mete.

The Italians have the same expression. Ist. d. Conc.

Trident. l. iii. Il Pontefice—ritornato alla *camera de' paramenti* co' Cardinali—.

Ver. 10587. in the Fish] See the note on ver. 6284.

Ver. 10660. Til that wel nigh] *That* has been added for the sake of the metre. We might read with some Mss.

Til wel nigh the day began for to spring.

Ver. 10663. That mochel drinke and labour] So Mss. C. 1. HA. In Ms. A. it is. *That mirthe and labour.* In Ask. 1. 2. *That after moche labour.* In several other Mss. and Editt. Ca. 1. 2. *That moche mete and labour.* We must search further, I apprehend, for the true reading.

Ver. 10742. A faucon peregrine] This species of Falcon is thus described in the *Tresor de Brunet Latin*, P. 1. Ch. *Des Faucons.* Ms. *Reg.* 19 C. X. "La seconde lignie est *faucons*, que hom apele *pelerins*, par ce que nus ne trove son ni. ains est pris autresi come en *pelerinage.* et est mult legiers a norrir, et mult cortois, et vaillans, et de bone maniere." Chaucer adds, that this Falcon was of *fremde*, or *fremed lond*; from a *foreign country.*

Ver. 10749. leden.] *Language*, Sax. a corruption of *Latin.* Dante uses *Latino* in the same sense. Canz. 1.

E cantine gli augelli
Ciascuno in suo latino.

Ver. 10840. *crowned* malice] The reader of taste will not be displeased, I trust, at my having received this reading upon the authority of Ms. A. only. The common reading is *cruel*.

Ver. 10921, thilke text] Boethius, l. iii. met. 2.

Repetunt proprios quæque recursus,
Redituque suo singula gaudent.—

which our author has thus translated. "All thynges seken ayen to hir propre course, and all thynges rejoysen on hir retourninge agayne to hir nature." The comparison of the Bird is taken from the same place.

Ver. 10958. velouettes blew] *Velvets*, from the Fr. *Velou, Velouette*. See Du Cange, in v. Villosa, Velluetum.

I will just add, that as *blew* was the colour of *truth* [See Cl. 248.], so *green* belonged to *inconstancy*. Hence in a *Ballade upon an inconstant lady* [among Stowe's Additions to Chaucer's works, p. 551. Ed. Urry.], the burthen is—

Instede of blew thus may ye were al grene.

Ver. 10962. thise tidifes] The tidife is mentioned as an inconstant bird in the Leg. of G. W. ver. 154.

As doth the *tidif* for newefangelnesse.

Skinner supposes it to be the *Titmouse*; but he produces no authority for his supposition; nor have I any to oppose to it.

Ver. 10963, 4. are transposed from the order in which they stand in all the Editt. and Mss. that I

have seen. Some of the best Mss. however read—*And* pies—which rather countenances the transposition. My only excuse for such a liberty must be, that I cannot make any good sense of them in the common order.

Ver. 10977, 8. are also transposed; but upon the authority of Mss. A. C. 1. and, I believe, some others; though, being satisfied of the certainty of the emendation, I have omitted to take a note of their concurrence. Ed. Ca. 2. agrees with those Mss. According to the common arrangement, old Cambuscan is to *win Theodora to his wif*, and we are not told what is to be the object of Algarsif's adventures.

Ver. 10981. of Camballo] Ms. A. reads *Caballo*. But this is not my only reason for suspecting a mistake in this name. It seems clear from the context, that the person here intended is (not *a brother* but) *a lover* of Canace,

Who fought in listes with *the brethren two*
For Canace, or that he might hire *winne*.

The brethren two are, obviously, the two brethren of Canace, who have been mentioned above, Algarsif and Camballo. In Mss. Ask. 1. 2. it is—*hir brethren two*; which would put the matter out of all doubt. Camballo coud not fight with himself.

Again, if this Camballo be supposed to be the brother of Canace, and to fight in defence of her with some two brethren, who might be suitors to

her (according to Spenser's fiction), he coud not properly be said to *winne* his sister, when he only prevented others from winning her.

The outline therefore of the unfinished part of this tale, according to my idea, is nearly this; the conclusion of the story of the *Faucon*,

" By meditation of *Camballus*,"

with the help of *the Ring*; the conquests of *Cambuscan*; the winning of Theodora by *Algarsif*, with the assistance of *the Horse of brass*; and the marriage of Canace to *some knight*, who was first obliged to fight for her with her two brethren; a method of courtship very consonant to the spirit of antient Chivalry.

Ver. 10984. And ther I left] After this verse, in Ms. C. 1. and others, is the following note: "Here endeth the Squieres tale as meche as Chaucer made." The two lines, which in the Editt. and some Mss. are made to begin a third part, are wanting in all the best Mss.

" Apollo whirleth up his chare so hie
Til that the god Mercurius house the slie."

They certainly have not the least appearance of belonging to this place. I should guess that they were originally scribbled by some vacant reader in the blank space, which is commonly left at the end of this tale, and afterwards transcribed, as Chaucer's by some copyist of more diligence than sagacity.

Ver. 10985. In faith, Squier] The authorities

for giving this Prologue to the Frankelein, and for placing his Tale next to the Squieres, are Mss. A. Ask. 1. 2. HA. Bod. *α*. *γ*. In Ms. C. 1. there is a blank of near two pages at the end of the Squieres tale, but the Frankelein's tale follows, beginning at ver. 11066. This arrangement is also supported by Ed .Ca. 2. For the rest, see the Discourse &c. § xxv.

Ver. 11021. Thise olde gentil Bretons] Of the collection of *British Lays* by *Marie* something has been said in the Discourse &c. n. 24. I will here only quote a few passages from that collection, to shew how exactly Chaucer and she agree in their manner of speaking of the Armorican bards. The Lay of *Elidus* concludes thus: Ms. *Harl.* 978. fol. 181.

De l'aventure de ces treis
Li *auntien Bretun curteis*
Firent li lai pur remembrer,
Qe hum nel deust pas oblier.

The Lay of *Guiguemar* thus: fol. 146.

De cest cunte, ke oi avez,
Fu Guiguemar le lai trovez,
Q'hum fait *en harpe* e *en rote*,
Dont est a oir la note,

The Lay of *Chevrefoil* begins fol. 171.

Asez me plest, e bien le voil,
Du lai qe hum nume chevrefoil
Q'la verite vus encunt,
Pur quoi il fu fet e dunt.

Plusurs le me unt *cunte e dit*,
E jeo l'ai trove *en escrit*,
De Tristram e de la reine,
De lur amur qui tant fu fine,
Dunt il eurent meinte dolur,
Puis mururent en un jur.

In one particular Chaucer goes further (as I remember) than *Marie*, when he says, that these Lays were

" Rimeyed in hir firste Breton tonge,"

if *rimeyed* be understood to mean *written in Rime*. But it may very well signify only *versified*. Indeed the Editor of the *Dictionaire de la langue Bretonne* by Dom Pelletier seems to doubt, whether the Armorican language be capable of any sort of poetical harmony. " Nous ne voyons pas que nos Bretons Armoricains ayent cultivée la poësie; et la langue telle qu'ils la parlent, ne paroît pas pouvoir se plier à la mesure, à la douceur et à la harmonie des vers." Pref. p. ix. A strange doubt in him, who might have found in the Dictionary, which he has published, quotations from two Armorican poems, viz. *les propheties de Gwinglaff* and *la destruction de Jerusalem*, both in Rime. See *Arabat. Bagat.* And he himself speaks in the same preface, p. viii. of *la vie de S. Gwenolé, premier Abbé de Landevenec, écrite en vers.* The oldest Ms. however now known in the language (according to his account) is that containing *les propheties de Gwinglaff*, written in 1450.

Ver. 11113. Not fer fro Penmark] The best Mss. have blundered in this name. They write it *Pedmark*. But Mss. Bod. α. ϵ. and Ed. Ca. 2. have it right—*Penmark*. The later Editt. have changed it ridiculously enough into *Denmark*.

Penmark is placed in the maps upon the western coast of Bretagne between Brest and Port L'Orient. Walsingham mentions a descent of the English in 1403, *apud Penarch* (r. Penmarch) p. 369. See Lobineau, H. de Bret. t. i. p. 503. In the same history, *de Penmarc* occurs very frequently as a family-name. The etymology of the word, from Pen (*caput, mons*) and Mark *(limes, regio)* is evidently British.

Ver. 11120. Cairrud] This word is also of British original, signifying the *Red city;* as *Cair guent* in this island signified *the White city*. Arviragus is a known British name from the time of Juvenal.

Ver. 11127. Dorigene] Droguen, or Dorguen, was the name of the wife of Alain I. Lobineau, t. i. p. 70. See also the index to t. ii.

Ver. 11250. Aurelius] This name, though of Roman original, was common, we may presume, among the Britons. One of the princes mentioned by Gildas was called *Aurelius Conanus*. Another British king is named *Aurelius Ambrosius* by Geffrey of Monmouth. It may be remarked of this last author, that although he has not paid the least regard to truth in his narration of facts, he has been very

attentive to probability in his names both of persons and places.

Ver. 11262. as doth a furie in helle] It is "a fire," in Mss. C. 1. Ask. 1. 2. HA. which, perhaps, ought to have been followed: though I cannot say that I well understand either of the readings. *Fury* and *fuyr* have been confounded before, ver. 2686.

Ver. 1317. Is ther non other grace] I have inserted these two lines in this place upon the authority of Ms. A. supported by Mss. E. Bod. θ. They have usually been placed after ver. 11310.

Ver. 11422. Pamphilus for Galathee] Mr. Urry, misled by his classical learning, has altered this most licentiously—

"Than *Polyphemus* did for Galathee."

But the allusion is plainly to the first lines of a Latin Poem, which was very popular in the time of Chaucer, in which one *Pamphilus* gives a history of his amour with *Galatea*.

The poem begins thus Ms. *Cotton*. Titus. A. xx.

Liber Pamphili.

Vulneror et clausum porto sub pectore telum,
Crescit et assidue plaga dolorque mihi.
Et ferientis adhuc non audeo dicere nomen,
Nec sinit aspectus plaga videre suos.

This poem, by the name of *Pamphilus*, is quoted in our author's Melibeus, p. 130. It is extant in Ms. in many libraries, and it has also been printed

more than once. Leyser. Hist. Poet. Medii. ævi, p. 207 1. (1171). Catal. Gaignat. n. 2233, 2234.

Ver. 11453. tregetoures] The profession of a *Joculator*, or *Juggler*, was anciently very comprehensive, as appears from this passage of the *Breviari d'Amors*.

[See the Discourse &c. n. 25.]

Altressi peccan *li joglar*,
Que ssabo *cantar* e *balar*,
E ssabo *tocar estrumens*,
O ssabon *encantar* las gens,
O ffar autra joglayria—

In the time of Chaucer, the persons who exercised the first mentioned branches of the art were called, generally, *Minstrels;* and the name of *Jogelour* was, in a manner, appropriated to those, who, by sleight of hand and machines, produced such illusions of the senses as are usually supposed to be effected by enchantment [See above, ver. 7049.]. This species of *Jogelour* is here called a *Tregetour*. They are joined together in company with Magicians. H. of F. iii. 169.

Ther saw I playing *Jogelours*,
Magiciens and *Tragetours*,
And Phitonesses, Charmeresses—
And Clerkes eke which conne wel
All this *magike naturell*.—

See also the following ver. 187—191.

If we compare the feats of the *Tregetours*, as de-

scribed in this passage, with those which are afterwards performed by the Clerkes *magike*, for the entertainment of his guests [ver. 11501—11519], we shall find them very similar; and they may both be illustrated by the following account which Sir John Mandevile has given of the exhibitions before the *Grete Chan* "And than comen *Jogulours* and *Enchantoures*, that don many marvaylles: for they maken to come in the ayr the Sonne and the Mone, be seminge, to every mannes sight. And after they maken the nyght so derk, that no man may see no thing. And aftre they maken the day to come ayen fair and plesant with bright Sonne to every mannes sight. And than they bringen in *daunces* of the fairest damyselles of the world and richest arrayed. And aftre they maken to comen in other damyselles, bringinge coupes of gold, fulle of mylk of dyverse bestes, and yeven drynke to lordes and to ladyes. And than they make *Knyghtes to jousten* in armes fulle lustyly; and they rennen togidre a gret randoum; and they frusschen togidere fulle fiercely; and they breken here speres so rudely, that the tronchouns flen in sprotes and peces alle aboute the Halle. And than they make to come in *huntyng* for the Hert and for the Boor, with houndes renning with open mouthe. And many other thinges they don be craft of hir enchauntementes, that it is marveyle for to see. And suche playes of desport they make, til the taking up of the boordes." Mand.

Trav. p. 285, 6. See also p. 261. " and wher it be by craft or by nygromancye, I wot nere."

The Glossary derives *tregetour* from the Barb. Lat. *Tricator ;* but the derivatives of that family are *tricheur*, *tricherie*, trick, &c. Nor can I find the word *tregetour* in any language but our own. It seems clearly to be formed from *treget*, which is frequently used by Chaucer for *deceit*, *imposture*. R. R. 6267. 6312. 6825. and so is *tregetry*, ibid. 6374. 6382. From whence *treget* itself may have been derived is more difficult to say ; but I observe, that *trebuchet* (the French name for a military engine) is called by Chaucer *trepeget*. R. R. 6279. and by Knighton, 2672. *trepget ;* and that this same word *trebuchet*, in French, signified also a machine *for catching birds*. Du Cange, in v. Trepget. Hinc appellatio mansit apud nos instrumentis, aut machinulis, suspensis et lapsilibus, and captandas aviculas. Has enim etiamnum *trebuchets* appellamus. Muratori, in his Antiq. Med. Æ. Diss. xxvi. p. 473. informs us, that *trabocchello*, or *trabocchetto*, in Italian (which he explains to be the same as *trebuchet* in French) signified also another instrument of fraud, which he describes thus : Sæculis Italiæ turbatissimis—in usu fuere teterrima insidiarum loca, id est, in cubiculis pavimentum perforatum, ac ligneâ tabulâ (*Ribalta* appellabant) ita caute coopertum, ut qui improvide alteram tabulæ partem pedibus premeret, cedente ipsa in ima rueret. This

was clearly a species of *trap-door*. The reader will judge whether the *tregetour* may not possibly have been so called from his frequent use of these insidious machines in his operations.

That a great deal of machinery was requisite to produce the *apparences*, or illusions, enumerated by Chaucer in this passage, is very certain; but not long after the art of a *Tregetour* seems to have been reduced to that of a modern *Juggler*, mere sleight of hand. In Lydgate's translation of *The Dance of Macabre*, Ms. Harl. 116. he has introduced a *Tregitour* speaking thus:

> What may availe mankynde [f. magike] naturale,
> Or any crafte shewed by apparence,
> Or course of sterres above celestiale,
> Or of heven all the influence,
> Ayenst deth to stand at defence?
> *Lygarde de mayne* now helpith me right nought.
> Farewell my craft and all such sapience,
> For deth hath more maistries than I have wrought.

He has also the following speech of Death to a famous *Tregitour*:

> *Maister John Rykell*, somtime *Tregitour*
> Of noble Henri kinge of Englelond,
> And of France the mighty conquerour,
> For all the sleightes and turnyng of thyne honde,
> Thou must come nere this dance to understonde:
> Nought may avail all thy conclusions.

For deth shortly, nother on see nor londe,
Is not dysceyved by noon illusions.

Ver. 11567. And nowel crieth] *Noël*, in French, is derived from *Natalis*, and signified originally a cry of joy at Christmas, *le jour natal de notre Seigneur*. Menage in v. NOUEL. It was afterwards the usual cry of the people upon all occasions of joy and festivity. Hist. de Charles VII. par Chartier, p. 3. at the proclamation of Henry VI. fut crié sur la fosse de son pere à haute voix, Vive le Roy Henry, Roy de France & d'Angleterre; and avec cela fut crié *Noël*, des assistans, confortans lesdits Anglois.

Ver. 11585, His tables Toletanes] The Astronomical Tables, composed by order of Alphonso X, king of Castile, about the middle of the XIIIth Century, were called sometimes *Tabulæ Toletanæ*, from their being adapted to the city of Toledo. There is a very elegant copy of them in Ms. Harl. 3647. I am not sufficiently skilled in the ancient Astronomy to add any thing to the explanation of the following technical terms (drawn chiefly from those tables) which has been given in the Addit. to Gloss. Urr. v. EXPANS YERES, p. 81.

Ver. 11679. thise stories bere witnesse] They are all taken Hieronymus contra Jovinianum, l. i. c. 39.

Ver. 11766. To alle wives] After this verse the two following are found in several Mss.

The same thing I say of Bilia,
Of Rhodogone and of Valeria.

But as they are wanting in Mss. A. C. 1. Ask. 1. 2. HA. I was not unwilling to leave them out.

Ver. 11802. She n'olde] After this verse Ed. Ca. 2. has the six following:

Peraventure an hepe of you I wis
Will holden him a lewed man in this,
That he woll put his wife in jeopardie.
Herkneth the tale, er ye upon him crie.
She may have better fortune than you semeth;
And whan that ye han herde the tale demeth.

These lines are more in the style and manner of Chaucer than interpolations generally are; but as I do not remember to have found them in any Ms. I coud not receive them into the text. I think too, that, if they were written by him, he would probably, upon more mature consideration, have suppressed them, as unnecessarily anticipating the catastrophe of the tale.

Ver. 11807. As she was *boun*] *Ready*. This old word is restored from Mss. A. Ask. 1. 2. See P. L. p. 256. 291.

Ver. 11926. Which was the moste free] The same question is stated in the conclusion of Boccace's tale. *Philoc.* l. v. Dubitasi ora qual di costoro fusse maggior liberalità &c. The Queen determines in favour of the husband.

Ver. 11929. Ye, let that passe] I have said all that I have to say, in favour of this Prologue to the Doctour's tale, in the Discourse &c. § xxviii. It is only found in Ms. A. In Mss. C. 1. HA. the following note is at the end of the Frankelein's tale: "Here endeth the Fr. T. and biginneth the Phisiciens tale without a Prologe."

Ver. 11993. For wine and youthe] The context, I think, requires that we should read,

For wine and *slouthe* don Venus encrese.

He is giving the reason, why she avoided *Slogardie*, and did not permitt Bacchus to have maistrie of hire mouth; because wine and slouthe encrease the amorous inclinations, as oil and grese do fire. I can make no sense of *youthe*, or *thoughte*, as some Mss. read.

Ver. 12051. The doctour] Over against this line in the margin of Ms. C. 1. is written "Augustinus;" which means, I suppose, that this description of Envy is taken from S. Austin. But I doubt whether Chaucer meant to quote that Saint by the title of The doctour. It rather seems to be an idle parenthesis like that, ver. 7269.

Ver. 12074. a cherl] So the best Mss. and Ed. Ca. 2. The common Editt. have *client*. In the *Rom. de la R.* where this story is told [ver. 5815—5894.] Claudius is called *Sergent* of Appius: and accordingly Chaucer a little lower, ver. 12204. calls him "servant—unto—Appius."

In the Discourse &c. § xxix. I forgot to mention the *Rom. de la Rose* as one of the sources of this tale; though, upon examination, I find that our author has drawn more from thence, than from either Gower or Livy.

Ver. 12159. For love] Rom. de la R. 5871.

Car *par amour et sans haïne*
A sa belle fille Virgine
Tantost a *la teste coupée*,
Et puis *au Juge presentée*,
Devant tous *en plain Consistoire*,
Et le Juge, selon l'hystoire,
Le commanda tantost à prendre—

See below, v. 12190—3. The speeches of Virginius and his daughter are of Chaucer's own invention.

Ver. 12233. Of bothe yeftes] This line is restored from Mss. C. 1. HA. It had been supplied in the common copies by the following:

But hereof wol I not proceed as now.

Ver. 12236. a pitous tale] This is the reading of two good Mss. A. and HA. but I believe it to be a gloss. The other copies read *erneful*, which is near the truth. It should be *ermeful*. Earme, Sax. signifies *miser*. Hence earmelice, *miserè*. Chr. Sax. 65. earmthe, *miseria*, ibid. 141. And a little lower, ver. 12246. *to erme* is used for *to grieve* as the Sax. earmian is, Chr. Sax. 188. 14.

Ver. 12239. thy jordanes] This word is in Walsingham, p. 288. "duæ ollæ, quas *Jordanes* voca-

mus, ad ejus collum colligantur." This is part of the punishment of a pretended *Phisicus et astrologus*, who had deceived the people by a false prediction. Hollinshed calls them *two jorden pots*, p. 440.

Ver. 12240. Thin ypocras] *Ypocras* (or *Hippocras)* and *Galianes* should both have been printed, as proper names, with great initial letters. See the note on ver. 433.

Ver. 12246. Said I not wel?] All the best Mss. agree in giving this phrase to the Host in this place. It must remind us of the similar phrase, *said I well?* which occurs so frequently in the mouth of Shakespeare's *Host of the Garter;* and may be sufficient, with the other circumstances of general resemblance, to make us believe, that Shakespeare, when he drew that character, had not forgotten his Chaucer.

Ver. 12279. To saffron] So Ms. A. and Ed. Ca. 2. I have preferred it to the common reading *savor*, as more expressive, and less likely to have been a gloss. Saffron was used to give colour as well as flavour.

The next lines are thus read in Mss. C. 1. Ask. 1. 2. HA.

> In every village and in every toun,
> This is my teme, and shal and ever was;
> *Radix malorum est cupiditas.*
> Than shew I forth, &c.

And perhaps I ought to have followed them.

Ver. 12297. Fasting ydrinken] The prepositive particle *y* has been added for the sake of the metre.

Ver. 12340. gon a blake beried] So all the Mss. I think, except Ask. 2. which reads "on blake be ryed." Skinner explains *blakeberied* to mean *in nigras et inauspicatas domos missus.* I really cannot guess what it means.

Ver. 12341. For certes] See R. R. ver. 5763.

For oft gode predicacioun
Cometh of evil entencioun.

Ver. 12409. Hem thought the Jewes] The same thought is repeated in the Persones Tale, p. 65.

Ver. 12411. tombesteres] *Women-dancers*, from the SAX. *tumban*, to dance. He uses the word again in the Test. of L. B. 2. The Editt. read *tomblesteres ;* which is a later word, formed (like our *tumbler)* from *tumbelan*, the frequentative of *tumban*.

With respect to the termination in *stere*, see the note on ver. 2019. and in the next line *fruitesteres* are to be understood to be *female sellers of fruit.*

Ver. 12417. The holy writ] In marg. C. 1. Nolite inebriari vino, in quo est luxuria.

Ver. 12426. Seneca] Perhaps he refers to Epist. LXXXIII. Extende in plures dies illum ebrii habitum : nunquid de furore dubitabis ? nunc quoque non est minor sed brevior.

Ver. 12442. For while that Adam] At this line, the margin of Ms. C. 1. quotes Hieronym. c. Jovi-

nian. Quam diu jejunavit Adam in Paradiso fuit. Comedit et ejectus est. Statim duxit uxorem.

Ver. 12455. Mete unto wombe] In marg. C. 1. Esca ventri, &c.

Ver. 12462. The Apostle saith] Philippians, iii. 18.

Ver. 12468. stinking is thy cod] So Ms. C. Or we may read with Ms. B. δ. *o foule* stinking cod.

Ver. 12471. to find] *to supply*. So ver. 14835.

She *found* hireself and eke hire doughtren two.

See also P. P. fol. lxxx.

For a frend, that *findeth* him, faileth him never at nede.

Ver. 12497. the white wine of Lepe] According to the Geographers, Lepe was not far from Cadiz. This wine, of whatever sort it may have been, was probably much stronger than the Gascon wines, usually drunk in England. La Rochelle and Bourdeaux [ver. 12505], the two chief ports of Gascony, were both, in Chaucer's time, part of the English dominions.

Spanish wines might also be more alluring upon account of their greater rarity. Among the Orders of the Royal Household, in 1604, is the following. [Ms. Harl. 293. fol. 162.] "And whereas, in tymes past, Spanish wines, called Sacke, were little or noe whit used in our courte, and that in later years, though not of ordinary allowance, it was thought

convenient, that noblemen, &c. might have a boule or glass, &c. We understanding that it is now used as common drinke, &c. reduce the allowance to XII Gallons a day for the court, &c."

Ver. 12520. Redeth the Bible] Proverbs, xxxi. 4.

Ver. 12537. Stilbon] John of Salisbury (from whom our author probably took this story and the following) calls him *Chilon*. Polycrat. L. 1. c. 5. Chilon Lacedæmonius, jugendæ 'societatis causâ missus Corinthum, duces et seniores populi ludentes invenit in aleâ. Infecto itaque negotio reversus est, &c. Accordingly in ver. 12539. Ms. C. 1. reads very rightly *Lacedomye* instead of *Calidone*, the common reading. Our author has used before *Lacedomie* for *Lacedæmon*, ver. 11692.

Ver. 12542. Yplaying atte hasard] I have added the prepositive *y* for the sake of the metre. *Atte* is a dissyllable. It was originally *atten*, and is so used by R. G. p. 379. 431. It has been frequently corrupted into *at the*; but in Chaucer it may (and, I think, should) almost every where be restored. See ver. 125. 3934. 4303. where some Mss. have preserved the true readings—*atte* Bowe; *atte* full.

Ver. 12586. his nailes] i. e. with which he was nailed to the Cross. Sir J. Mandevile, c. vii. "And thereby in the walle is the place where the 4 Nayles of our Lord weren hidd; for he had 2 in his hondes and 2 in his feet: and of one of theise the Empe-

rour of Costantynoble made a brydille to his hors, to bere him in bataylle; and thorgh vertue thereof he overcame his enemies, &c." He had said before, c. ii. that "on of the nayles that Crist was naylled with on the cross," was at Constantynoble; and "on in France, in the Kinges chapelle."

Ver. 12587. the blood—in Hailes] The Abbey of Hailes, in Glocestershire, was founded by Richard, King of the Romans, brother to Henry III. This precious relick, which was afterwards commonly called "the blood of Hailes," was brought out of Germanie by the son of Richard, Edmund, who bestowed a third part of it upon his father's Abbey of Hailes, and some time after gave the other two parts to an Abbey of his own foundation at Ashrug near Berkhamsted. Hollinsh. v. ii. p. 275.

Ver. 12590. the bicchel bones two] The common reading is *thilke* bones. The alteration, which I have ventured to make, is not authorized entirely by any Ms. but in part by several. Ms. A. reads *biche*^{t}. C. 1. *the becched.* HA. and H. *the bicched.* C. B. θ. Nc. Ed. Ca. 1. *the bicchid.* B. α. *the bicche.* Ed. Ca. 2. *the bitched. Bickel,* as explained by Kilian, is *Talus,* ovillus et lusorius; and *Bickelen,* talis ludere. See also Had. Junii Nomencl. n. 213. Our dice indeed are the antient *tisseræ,* (κυβοι) not *tali* (αστραγαλοι); but, both being games of hazard, the implements of one might be easily attributed to the other.

It should seem from Junius, loc. cit. that the Germans had preserved the custom of playing with the natural bones, as they have different names for a game with *tali ovilli*, and another with *tali bubuli*.

Ver. 12600. Go bet] The same phrase is used in Leg. of G. W. Dido. 288.

The herd of hartes founden is anon,

With hey, *go bet*, pricke thou, let gon, let gon.

where it seems to be a term of the chase.

Ver. 12885. Seint Heleine] Sir J. Mandevile, c. vii. p. 93. "and nyghe that awtier is a place undre erthe, 42 degrees of depenesse, where the Holy Croys was founden, be the wytt of Seynte Elyne, undir a roche, where the Jewes had hidde it. And that was the veray croys assayed; for they founden 3 crosses; on of oure Lord and 2 of the 2 theves: and Seynte Elyne proved hem on a ded body, that aros from dethe to lyve, whan that it was leyd on it, that oure Lord dyed on." See also c. ii. p. 15.

Ver. 12914. I smell a loller] This is in character, as appears from a treatise of the time. *Harl. Catal.* n. 1666. "Now in Engelond it is a comun protectioun ayens persecutioun—if a man is customable to swere nedeles and fals and unavised, by the bones, nailes, and sides and other membres of Crist.—And to absteyne fro othes nedeles and unleful,—and repreve sinne by way of charite, is matter and cause now, why Prelates and sum Lordes

sclaundren men, and clepen hem *Lollardes*, Eretikes, &c."

Ver. 12919. Sayde the Shipman] So Ms. B. δ. the *one* Ms. (as I have said in the Discourse &c. §. xxxi.) which countenances the giving of this Prologue to the Shipman. In Mss. C. and D. this passage is given to the Sompnour, but not by way of Prologue to his tale. In C. it is followed by the Wife of Bathes Prologue, and in D. by the Prologue which in this edition is prefixed to the Squire's Tale.

When these diversities are considered, and also that the whole passage is wanting in the five best Mss. it may perhaps appear not improbable, that these 28 lines, though composed by Chaucer, had not been inserted by him in the body of his work; that they were therefore omitted in the first copies, and were afterwards injudiciously prefixed to the Squieres Tale, when the true Prologue of that Tale, as printed above, was become unsuitable, by reason of the Tale itself being removed out of its proper place.

Ver. 12923. springen cockle] This seems to allude to *Loller*, as derived from *lolium*; but Du Cange, in v. LOLLARDUS, rather supposes that Lollard was a word of German original, signifying *musitator*; a *mumbler* of prayers. See also Kilian, in v. LOLLAERD.

Ver. 12942. He mote *us* clothe] In Ed. Ur. it is *them*; but all the Mss. that I have seen read *us*: which would lead one to suspect, that this Tale was originally intended for a female character.

Ver. 13000. Malvesie] See the note on ver. 9681.

Ver. 13027. under the yerde] This was properly said of children. Ms. *Bod.* Jun. 66. Monachicum Colloquium, SAX. LAT. p. 15.

Mag. *Quid manducas in die?*
Hawæt ytst thu on dæg?
Dis. *Adhuc carnibus vescor,*
Gyt flæscmetum ic bruce,
quia puer *sum*
Fortham cild ic eom
sub virga *degens.*
under gyrda drohtniende.

See before ver. 7898.

Ver. 13061. on my Portos] i. e. *Breviary.* Du Cange in v. PORTIFORIUM. *Portuasses* are mentioned among other prohibited books in the Stat. 3 and 4 E. VI. c. 10. And in the Parliament-roll of 7 E. IV. n. 40. there is a Petition, that the robbing of—*Porteous*—Grayell, Manuell, &c. should be made felonie without clergy; to which the King answered, *Le Roy s'avisera.*

Ver. 13246. Haven hire] The final *n* in *Haven* has been added for the sake of the metre; but unne-

cessarily, as the *e* feminine may be pronounced before *h*, as before a consonant. See the n. on ver. 300.

Ver. 13368. a thousand last quad yere] *Last* in TEUT. is *onus, sarcina.* Kilian. and *quaed* in the same language is *malus.* The meaning therefore is; God give the monke *a thousand last* (ever so great a weight) of *quad yere* (bad years, misfortune). The Italians use *mal anno* in the same sense.

Ver. 13383. O Lord, our Lord] The Prioresse begins her legende with the first verses of the 8th Psalm, Domine, Dominus noster &c.

Ver. 13401. Whan he thin herte light] i. e. lighted; *made light*, or *pleasant.* So in Tro. B. iii. 1088.

Whan wroth is he that shold my sorrowes *light.*

Ver. 13444. Seint Nicholas] We have an account of the very early piety of this Saint in his Lesson, Brev. Roman. vi Decemb. Cujus viri sanctitas, quanta futura esset, jam ab incunabulis apparuit. Nam infans, cum reliquas dies lac nutricis frequens sugeret, quartâ et sextâ feriâ *(on Wednesdays and Fridays)* semel duntaxat, idque vesperi, sugebat.

Ver. 13509. souded in virginitee] or (according to the better Mss.) *souded* to *virginitee.* *Souded* is from the FR. *souldé*, and that from the LAT. *solidatus*; consolidated, fastened together. In Wicliff's N. T. Dedis. iii. *consolidatæ* is rendered *sowdid.* The latter part of this stanza refers to Revelat. xiv. 3, 4.

Ver. 13575. I halse thee] Mss. Ask. 1. 2. read "I conjure thee"—but that seems to be a gloss *To halse* signifies properly *to embrace round the neck*, from the Sax. *hals*, the neck. [See ver 10253.] So in CL. ver. 1290.

I stand and speke and laugh and kisse and *halse*.

It signifies also *to salute*. P. P. fol. xxii.

I *halse* hym hendlich, as I hys frende were.

and fol. xxxix. *to salute with reverence.*

And the eleven sterres *halsed* him all.

whichseems to be the sense here.

Ver. 13597. than wol I fetchen thee] The best Mss. read *now*, which is scarce reconcileable to any rules of speech. Even with the correction, which I have adopted, there is a greater confusion in this narration than I recollect to have observed in any other of Chaucer's stories.

Ver. 13623. to japen he began] So Ms. E. Some Mss. read—*tho* began.

Ver. 13650. at Popering] *Poppering*, or *Poppeling*, was the name of a parish in the Marches of Calais. Our famous antiquary Leland was once Rector of it. Tanner. Bib. Brit. in v. LELAND.

Ver. 13655. paindemaine] That this must have been a sort of remarkably white bread is clear enough. Skinner derives it from *Panis matutinus*, *Pain de matin;* and indeed Du Cange mentions a species of loaves or rolls called *Matinelli.* However

I am more enclined to believe that it received its denomination from the province of Maine, where it was, perhaps, made in the greatest perfection. I find it twice in a Northern tale called " The freiris of Berwick. " Ms. Maitland.

And als that creil is full of *breid of mane*.

And again—the *mane breid*.

Ver. 13664. chekelatoun] The Glossaries suppose this word to be compounded of *cheke* and *latoun*, a species of base metal like gold: but it seems rather to be merely a corruption of the Fr. *Ciclaton ;* which originally signified *a circular robe of state*, from the Gr. Lat. *Cyclas ;* and afterwards *the cloth of gold*, of which such robes were generally made. Du Cange in v. Cyclas has produced instances enough of both senses. In fact several Mss. read *Ciclaton ;* and I have no excuse for not having followed them, but that I was misled by the authority of Spenser, as quoted by Mr. Warton, Obs. on Sp. v. i. p. 194. Upon further consideration, I think it is plain, that Spenser was mistaken in the very foundation of his notion, " that the quilted Irish jacket embroidered with gilded leather" had any resemblance to " the robe of Shecklaton." He supposes, that Chaucer is here describing Sir Thopas, *as he went to fight against the Giant*, in his robe of Shecklaton; whereas, on the contrary, it is evident that Sir Thopas is here described *in his usual habit in time of peace*. His

warlike apparel, when he goes to fight against the giant, is described below, ver. 13786 and foll. and is totally different.

Ver. 13665. a jane] a coin of *Janua, (Genoa)* called in our Statutes *Galley halfpence*. See the quotations from Stow in Mr. Warton's Obs. on Sp. v. i. p. 180.

Ver. 13667. hauking for the rivere] See the note on ver. 6466.

Ver. 13671. Ther ony ram] See the note on ver. 550.

Ver. 13682. a launcegay] The Editt. have split this improperly into two words, as if *gay* were an epithet. It occurs as one word in Rot. Parl. 29 H. VI. n. 8. "And the said Evan then and there *with a launcegay* smote the said William Tresham threughe the body a foote and more whereof he died." Nicot describes a *Zagaye* to be a moorish lance, longer and slenderer than a pike; from the SPAN. ARAB. Azagáya.

Ver. 13692. cloue gilofre] *Clou de girofle*. FR. *Caryophyllus*. LAT. A clove-tree, or the fruit of it. Sir J. Mandeville, c. xxvi. describing a country beyond Cathaie, says. "And in that contree, and in other contrees thereabouten, growen many trees, that beren *clowe gylofres* and *notemuges*, and grete notes of Ynde, and of canelle and of many other spices."

But the most apposite illustration of this passage is a similar description in Chaucer's R. R. ver. 1360—72.—in the Original, ver. 1347—50. See also a note of *an ingenious correspondent* in Mr Warton's Obs. on Sp. v. i. p. 139. Ed. 1762. where this passage is very properly adduced, to shew "that the Rime of Sire Thopas was intended as a burlesque on the old ballad romances."

Ver. 13722. || in toun] These two last words, which are plainly superfluous, are distinguished by a mark of this kind in Ms. C. 1. and the same mark is repeated in ver. 13743, 13752, and 13815. where the two final syllables are also superfluous to the metre. Whether in all these cases the words thus separated are to be considered as idle additions, for the purpose of introducing the rime which answers to them, or whether some lines, which originally connected them with the context, have been lost, it is not easy to determine. Upon the latter supposition, which, I confess, appears to me the most probable, we may imagine, that, in the present instance, the three last lines of this stanza and the three first of the following (except the words "in toun") have dropped out. In the three other instances, only two lines and the two first feet of the third may be supposed to be wanting.

In support of this hypothesis it may be observed, that in the very next Stanza, the last line, ver. 13731. and the following line, in Ms. C. 1. stand thus.

The contree of Faerie so wilde
For in that contree n'as ther non
[That to him durst ride or gon]
Neither wif ne childe.

Whether the two lines and part of another, which I have inserted before "wilde" from other Mss. be genuine, I will not be positive; but it is very clear, I think, that something is wanting. The line between hooks, which is inserted in Ms. C. 1. in a later hand, is in Mss. HA. D.

Ver. 13733. he spied] Ed. Urr. reads *spired*; I know not upon what authority. But the emendation is probable enough; as the expression of *spying with the mouth* seems to be too extravagantly absurd even for this composition. To *spire*, or *spere*, Gl. Doug. signifies *to enquire*, from the Sax. spyrian. See. P. L. p. 327. Gower, *Conf. Am.* fol. 182.

Ver. 13739. Sire Oliphaunt] Sir *Elephant*; a proper name for a giant. Mandeville, p. 283. "And there ben also many wylde bestes, and nameliche of *Olyfauntes*." The very learned and ingenious author of *Letters on Chivalry*, &c. supposes, "that the *Boke* of *The Giant Olyphant and Chylde Thopas* was not a fiction of Chaucer's own, but a story of antique fame, and very celebrated in the days of chivalry." I can only say, that I have not been so fortunate as to meet with any traces of such a story of an earlier date than the Canterbury Tales.

Ver. 13741. by Termagaunt] This Saracen deity,

in an old Romance, Ms. Bod. 1624. is constantly called *Tervagan*.

De devant sei fait porter sun dragon,
E l'estendart *tervagan* e *mahum*,
E un ymagene *apolin* le felun.

And again.

Pleignent lur deus *tervagan* et *mahum*,
E *apollin*, dunt il mie rien unt.

This Romance, which in the Ms. has no title, may possibly be an older copy of one, which is frequently quoted by Du Cange under the title of *Le Roman de Roncevaux*. The author's name was Turold, as appears from the last line.

Ci falt le geste que *turold*' declinet.

He is not mentioned by any of the writers of French literary history that I have seen.

Ver. 13758. a fel staf sling] This is the reading of the best Mss. but what kind of sling is meant I know not. See the Gloss. in v. STAFFSLING.

Ver. 13775. gestours for to tellen tales] The proper business of a *gestour* was *to recite tales*, or *gestes*; which was only one of the branches of the Minstrel's profession.

Minstrels and *Gestours* are mentioned together in the following lines, from *William of Nassyngton's* Translation of a religious treatise by *John of Walby*. Ms. *Reg*. 17. C. viii. p. 2.

I warne you furst at the begynninge,
That I will make no vain carpinge

Of dedes of armys ne of amours,
As dus *mynstrelles* and *jestours*,
That makys carpinge in many a place
Of *Octoviane* and *Isembrase*,
And of many other jestes,
And namely whan they come to festes;
Ne of the life of *Bevys of Hampton*,
That was a knight of gret renoun,
Ne of *Sir Gye of Warwyke*,
All if it might sum men lyke—

I cite these lines to shew the species of tales related by the ancient Gestours, and how much they differed from what we now call *jestes*.

Ver. 13777. Of romaunces that ben *reales*] So in the Rom. of *Ywain and Gawain*. Ms. *Cott.* Galb. E. ix.

He fund a knight under a tre;
Upon a cloth of gold he lay;
Byfor him sat a ful fayr may:
A lady sat with tham in fere;
The maiden red, that thai might here,
A *real romance* in that place.—

The original of this title, which is an uncommon one, I take to have been this. When the French romances found their way into Italy (not long before the year 1300. Crescimb. T. i. p. 336.), some Italian undertook to collect together all those relating to Charlemagne and his family, and to form them into a regular body of history. The six first

books of this work come down to the death of Pepin. They begin thus. Qui se comenza la hystoria el *Real di Franza* comenzando a Constantino imperatore secondo molte lezende che io ho attrovate e racolte insieme. *Edit. Mutinæ.* 1491. fol. It was reprinted in 1537 under this title. "*I reali di Franza*, nel quale si contiene la generazione di tutti i Re, Duchi, Principi e Baroni di Franza, e delli Paladini, colle battaglie da loro fatte &c." Quadrio. T. vi. p. 530. Salviati had seen a Ms. of this work written about 1350 [Crescimb. T. i. p. 330] and I do not believe that any mention of a *Real* (or *Royal*) *Romance* is to be found, in French or English, prior to that date.

Ver. 13786. He didde next his white lere] *He did*, or *put*, *on* next his white *skin*. To *don* (*do on*) and *doff* (*do off*) have been in use, as vulgar words, long since Chaucer's time. *Lere* seems to be used for *skin* in Isumbras. Ms. *Cott.* Cal. 11. fol. 129.

His lady is white as wales bone,
Here *lere* brygte to se upon,
So faire as blosme on tre.

Though it more commonly signifies only, what we call *complexion*.

In the Romance of *Li beau desconus*, his arming is thus described, fol. 42.

They caste on him a scherte of selk,
A gypell as white as melk

In that semely sale,
And syzt an hawberk brygt,
That richely was adygt
With mayles thykke and smale—

Ver. 13793. of Jewes werk] I do not recollect to have seen the Jews celebrated any where as remarkable artificers. I am therefore inclined to adopt an explanation of this word, which I find in a note of the learned Editor of *Anc. Scott. Poems*, p. 230. "This Jow," not this Jew, but this juggler or magician. The words to *jowk*, to deceive, and *jowkery-pawkry*, juggling tricks, are still in use. In Lord Hyndford's Ms. p. 136. there is a fragment of a sort of fairy tale, where "Scho is the Quene of Jowis" means, "She is the queen of magicians."

According to this explanation "Jewes werk" may signify the work of magicians, or fairies

Ver. 13800. a charboucle] *A carbuncle* (*Escarboucle*, Fr.) was a common bearing. Guillim's Heraldry, p. 109.

Ver. 13804. cuirbouly] *Cuir boulli*, of which Sir Thopases boots were made, was also applied to many other purposes. See Froissart, v. i. c. 110. 120. and v. iv. c. 19. In this last passage, he says, the Saracens covered their targes with *cuir bouilli de Capadoce*, ou nul fer ne peut prendre n'attacher; si le cuir n'est trop échaufé.

Ver. 13807. rewel bone] What kind of material

this was I profess myself quite ignorant. In the *Turnament of Tottenham*, ver. 75. [Anc. Poet v. ii. p. 18.] Tibbe is introduced with "a garland on her head full of *ruell bones*." The derivation in Gloss. Urr. of this word from the Fr. *riolé*, diversly coloured, has not the least probability. The other, which deduces it from the Fr. *rouelle*; *rotula*; the whirl-bone, or knee-pan; is more plausible; though, as the Glossarist observes, that sense will hardly suit here.

Ver. 13823. Of ladies love and druerie] I have taken the liberty here of departing from the Mss. which read—

And of ladies love druerie.

Upon second thoughts I am more inclined to throw out *love* as a gloss for *druerie*, and to read thus.

And of ladies druerie.

Druerie is strangely explained in Gloss. Urr. *Sobriety. modesty.* It means *courtship, gallantry.*

Ver. 13828. Of Sire Libeux] His romance is in Ms. *Cott.* Cal. ii. In the 12th Stanza we have his true name and the reason of it. King Arthur speaks,

Now clepeth him alle thus,
Ly beau desconus,
For the love of me,
Than may ye wete arowe,
The fayre unknowe
Certes so hatte he.

Ibid. Pleindamour] This is the reading of the Mss. and I know not why we should change it for *Blandamour*, as both names sound equally well.

Ver. 13833. As sparcle] The same similie is in *Isumbras*, fol. 130. b.

He spronge forth, as sparke on [f. of] glede.

Glode in the preceding verse is probably for *glowde*, glowed; from the SAX. glowan, *candere*.

Ver. 13840. Sire Percivell] The Romance of *Perceval le Galois* or *de Galis*, was composed in octosyllable French verse by Chrestien de Troyes, one of the oldest and best French Romancers, before the year 1191. Fauchet, L. ii. c. x. It consisted of above sixty thousand verses [*Bibl. des Rom.* T. 11. p. 250], so that it would be some trouble to find the fact which is, probably, here alluded to. The Romance, under the same title, in French prose, printed at Paris, 1530. fol. can be only an abridgement, I suppose, of the original poem.

Ver. 13845. So worthy under wede] This phrase occurs repeatedly in the Romance of *Emaré*.

fol. 70. b. Than sayde that *worthy unther wede*.

74. b. The childe was *worthy unther wede*,
And sate upon a nobyl stede.

See also fol. 71. b. 73. a.

Ver. 13852. the devil I beteche] I *betake (recommend* or *give, to* the devil. See ver. 3748.

My soule *betake I unto* Sathanas.—

and ver. 8037. 17256. where the preposition is

omitted, as here. *To take*, in our old language, is also used for *To take to; To give.* See ver. 13334.

He *toke* me certain gold, I wote it wel.

And compare ver. 13224. 13286.

The change of *betake* into *beteche* was not so great a licence formerly as it would be now, as *ch* and *k* seem once to have been pronounced in nearly the same manner. See ver. 3307, 8, 11, 12. where *werk* is made to rime to *cherche* and *clerk*. It may be observed too, that the Saxons had but one verb, tæcan, to signify *capere* and *docere;* and though our ancestors, even before Chaucer's time, had split that single verb into two, *To take* and *To teche,* and had distinguished each from the other by a different mode of inflexion, yet the compound verb *Betake*, which according to that mode of inflexion ought to have formed its past time *Betoke*, formed it often, I believe, *Betaught*, as if no such distinction had been established. See R. R. ver. 4438. Gamelyn, 666. The regular past time *Betoke* occurs in ver. 16009.

Ver. 13879. I mene of Mark and Matthew] The conjunction *and* has been added for the sake of the metre, without authority, and perhaps without necessity; as *Mark* was probably written by Chaucer *Marke*, and pronounced as a Dissyllable.

THE TALE OF MELIBEUS] Mr. Thomas has observed, that this Tale seems to have been written in *blank verse*. [Mss. notes upon Chaucer, Ed. Urr.

in Brit. Mus.] It is certain, that in the former part of it we find a number of blank verses intermixed, in a much greater proportion than in any of our author's other prose writings. But this poetical style is not, I think, remarkable beyond the first four or five pages.

p. 81. l. 13. the sentence of Ovide] *Rem. Am.* 125.

Quis matrem, nisi mentis inops, in funere nati
Flere vetet? &c.

It would be a laborious and thankless task to point out the exact places of all the quotations, which are made use of in this treatise. I shall therefore confine my observations of that kind to a few passages, which are taken from authors not commonly to be met with.

P. 89. l. 3. Piers Alphonse] He calls himself *Petrus Alfunsi* in his *Dialogus contra Judæos.* Ms. *Harl.* 3861. He there informs us, that he was himself originally a Jew, but converted and baptized in the year 1106, in July, *die natalis App. Petri & Pauli;* upon which account he took the name of *Peter.* "*Fuit autem pater meus spiritualis* Alfunsus, *gloriosus Hispanie imperator,* (the I king of Arragon of that name and the VII of Castile)—*quare, nomen ejus prefato nomini meo apponens,* Petrus Alfunsi *mihi nomen imposui.*" After his conversion he wrote the Dialogue abovementioned, and also another work, which is here quoted by Chaucer, and

of which therefore I think myself obliged to give some account.

It is extant in Ms. in many Libraries, but the only copy which I have had an opportunity of examining is in the Museum, *Bib. Reg.* 10. B. xii. It is there entitled "*Petri Adelfonsi de Clericali disciplinâ*," and begins thus. "Dixit Petrus Adelfonsus, servus xp̃ı ıh̃u, compositor hujus libri—Libellum compegi partim ex proverbiis & castigationibus Arabicis & fabulis et versibus, et partim ex animalium et volucrum similitudinibus."—After a short proem, he enters thus upon his main subject. "*Eboc* igitur philosophus, qui linguâ Arabicâ cognominatur *Edric*, dixit filio suo; Timor Domini sit tua negotiatio &c." —The work then proceeds in the form of a Dialogue between the Philosopher and his son, in which the precepts of the former are for the most part illustrated by apposite fables and examples. *Edris* (according to D'Herbelot in v.) was the name of *Enoch* among the Arabians, who attribute to him many fabulous compositions. Whether Alfonsus had any of them in his view I know not, nor is it material. The manner and style of his work shew both many marks of an Eastern original, and one of his stories *Of a trick put upon a thief* is entirely taken from the Calilah u Damnah *, a celebrated collection of Oriental apologues.

* Though the exact age of the Calilah u Damnah be by on

In this part of the world, however, Alfonsus may be considered as an original writer. His work was

means clear, we know that it was translated out of Arabic into Greek by Symeon Seth several years before Alfonsus wrote. The story mentioned here is not in that copy of Symeon's translation which Starkius has printed under the title of *Specimen Sapientiæ Indorum.* Berolin. 1697. 8vo. but it is in Ms. *Bod.* 510. and in the Latin version of Symeon's book, which Poussin published by way of Appendix to the History of Pachymeres, *inter Script. Hist. Byzant.* The various titles, under which this Eastern romance has passed through Europe may be seen in the Preface of Starkius, and in Fabric. Bib. Gr. vi. 460. and x. 324. though neither of them has taken notice of an Italian translation, or imitation, by Firenzuola, entitled, *Discorsi degli animali.* See his *Prose,* Fir. 1548. The other Italian version, which they mention, by Doni, was translated into English, under the title of "The moral Philosophy of Doni, out of Italian, by Sir Thomas North, Knight." 4to. 1601. [Ames. p. 435] and is alluded to, I suppose, by Jonson in his Epicæne, p. 494. by the name of *Done's Philosophy,* though he has made the Speaker, Sir Am. La-Fool, (whether designedly, or not, I am uncertain) confound it with *Reynard the fox.* Since they wrote, there has been an Edition at Paris in 1724 with this title. Contes et fables Indiennes, de Bidpai et de Lokman, traduites D'Ali Tchelebi-Ben-Saleh, Auteur Turc. Oeuvre posthume, par M. Galland." The words "*et de Lokman*" in this title I suspect to have been added by the Bookseller, for I cannot find any thing of Lokman in the work itself. Perhaps M. Galland might have intended to annex the fables of Lokman, but was prevented by death. For the rest, there is no material difference between this Edition and a former French version, which was made from the Persic and printed in 1698; except in the style. They both differ very considerably from the Greek.

very early translated into French verse. In an old copy, Ms. *Reg.* 16 E. VIII. the Translation is entitled "*Proverbes Peres Anforse;*" and there is a short introduction by the Translator, in which he says, "*Voil Peres Anfors translater*"—In a later copy, Ms. *Bod.* 1687. the introduction is omitted, but the poem is entitled "*le romaunz* Peres Aunfour *coment il aprist et chastia sun fils belement.*"—In another copy Ms. *Harl.* 4388. there is neither introduction not title; so that, by the mere omissions of transcribers, the French translation has put on the appearance of an original work, and is quoted as such by M. le Comte de Caylus in his *Memoire sur les Fabliaux* [Acad. des Ins. t. xx. p. 361.] under the general title of *Le chastoiement du pere au fils.* The fable *of the Sheep*, of which M. de Caylus has there given an abstract, is in the Latin Alfonsus, Fab. ix. I will add, that the same fable, in the *Cento Novelle Antiche*, N. xxx. is fathered upon *uno novellatore di Messer Azzolino;* and Cervantes, changing the Sheep for Goats, has put it into the mouth of Sancho. Don Quix. P. 1. c. xx. Cervantes indeed has also altered the application of it, but, I think, not for the better.

I will just take notice, that one of the fables in the Greek, p. 444, has been inserted (but with great variations) by Matthew Paris in his History, *ad ann.* 1195. as a Parable, which Richard I, after his return from the East, was used frequently to relate *ingratos redarguendo.*

I am inclined to believe that Hebers, the author or translator of the French romance called *Dolopatos*, in the beginning of the XIIIth Century, had read this work of Alfonsus, perhaps before it was translated into French. The story *of the stone thrown into the well*, Decameron, vii. 4. which Fauchet supposes Boccace to have taken from Hebers, is in Alfonsus, Fab. xi. It is not in the Greek *Syntipas* †, which I imagine to to have been the ground-

† The only copy which I have ever seen of *Syntipas* is in Ms. *Harl.* 5560. I should guess that it agreed in substance with that which Du Cange made use of in his *Glossarium Med. et Inf. Græcitatis* [See his *Index Auctorum*, p. 33.], though it seems to be of a later age, and in a more depraved dialect. They differ in this, that the Harleian copy is said to have been translated from the *Persic* [απο περσιακης βιβλε εις Ρωμαϊκην γλωτ⌉αν], and Du Cange's from the *Syriac* [απο Συριακης βιβλε, ως ειχεν αυ⌉αις λεξεσιν, εις την Ελλαδα γλωτ⌉αν]. However, I would not vouch that it really was translated either from the Persic or Syriac. Among the Oriental Mss. in the Bodleian Library, the Catalogue mentions one in Turkish [Rawlinson, 31.] *De uxore Chafikini Turcarum regis et filio*, which I suspect to contain the same story, translated perhaps from the Greek, or from the Italian *Erasto*.

Syntipas is said to have been printed at Venice, *linguâ Græcâ vulgari*. Fabric. Bibl. Gr. x. 515. How far that Edition may agree with the Harleian Ms. I cannot say, having never seen it. To judge by the Ms. only, it seems probable, that, if *Syntipas* was the ground-work of the *Dolopatos*, Hebers must have departed as much from his original, as the succeeding compilers of *Les sept Sages* and of *Erasto* have from Hebers. Neither the story mentioned in the text, nor the two others, which Fauchet refers to as

work of the *Dolopatos*, and therefore I presume that it was inserted by Hebers (or the monk, whose Latin he translated) and possibly from Alfonsus. At least it is not more probable that Boccace should take it from Hebers than from Alfonsus, with whose work he appears to have been well acquainted. One of his novels, Decam. vii. 6. is plainly copied from thence, Fab. viii. and his celebrated novel of the

borrowed by Boccace from Hebers, viz. Decam. iii. 2. and viii. 8. are to be found in the Ms. *Syntipas*. On the other hand, the story in the Decam. vii. 6. which is said in the text to be probably copied from Alfonsus, is also in *Syntipas*, though, from the silence of Fauchet, we may presume that it was not in the *Dolopatos*.

The Plan of Syntipas is exactly the same with that of *Les sept sages*, the Italian *Erasto*, the French *Eraste*, and our own little story-book, *the seven wise masters*, except that, instead of *Dioclesian* of *Rome*, the King is called *Cyrus* of *Persia*, and, instead of one tale, each of the Philosophers tells two. This last circumstance is an argument, I think, for the originality of *Syntipas*; and another may be drawn from the insipidity of the greatest part of the tales. The only one of them, which, as I remember, is retained in the modern *Erastus*, is that of the Knight, who in a fit of groundless passion killed a faithful dog. *Eraste*, ch. viii. It is plainly borrowed from a story in the Calilah u Damnah, p. 339. of the Greek translation, though there, instead of a dog, the animal is called Νυμφη, by some mistake, as I suspect, of the translator.

There is a translation of this Romance in English octasyllable verse, not later than Chaucer's time, as I imagine, in Ms. Cotton. Galba. E. ix. It is entitled, "The proces of the seven sages," and agrees exactly with *Les set sages de Rome* in French Prose in Ms. Harl. 3860.

two friends, *Tito* and *Gisippo*, Decam. x. 8. is borrowed, with hardly any variation, except in the names of persons and places, from the 2d of Alfonsus, or, which is the same thing, from the *Gesta Romanorum*‡, into which collection, after a time,

‡ The title in the printed copies is "Ex gestis Romanorum historie notabiles collecte; de viciis virtutibusque tractantes; eum applicationibis moralisatis et mysticis." The author of this strange work is quite unknown, nor is it easy to fix with precision the time of its composition. Upon the whole I have no doubt that it is of a later date than Alfonsus, viz. the beginning of the XIIth Century, and I should guess that it was composed about the end of that Century, or the beginning of the XIIIth.

Three couplets of *English* verses in ch. 68. and some *English* names in ch. 128. which are to be found in several old Mss. (the former chapter being there numbered liii. and the latter xxviii) though they have been left out of the Editions, afford a reasonable ground for conjecturing, that one of our own countrymen was the author.

As it continued to be a popular book at the time of the invention of Printing, it was very early put to the Press, and several Editions of it were published in different places before the year 1500. The earliest editions that I have seen agree together exactly, and contain 152 Chapters. The edition at Rouen in 1521 contains 181 Chapters, the History of Apollonius Tyrius being the first of the additional chapters. [See Discourse, &c. n. 16.] In Mss. Harl. 2270. and 5259. which are both seemingly complete, the number of chapters does not exceed 102; and yet notwithstanding there are so many more stories in the printed books, there are still several in the Mss. which, I apprehend, have never been printed. [See a note upon the plot of Shakespeare's *Merchant of*

almost all the best fables of Alfonsus were incorporated.

Venice, with the signature of T. T. vol. iii. p. 224. and an addition to it in Appendix, ii. See also a note of Mr. Farmer's in the same Appendix, where he mentions his having found *the story of the caskets* " in an old translation of the *Gesta Romanorum* first printed by *Winkin de Worde.*" As he says nothing of *the story of the Bond,* we may presume (from the known accuracy of Mr. Farmer's researches) that it is not contained in that translation.]

It has been said above, that several of the fables in the *Gesta Romanorum* are taken from Alfonsus. The author has also borrowed from the Calilah u Damnah, by the help, I suppose, of some Latin translation from the Greek of Symeon Seth. The originals of the greatest part of his stories are not so easy to be traced. I speak of those which are found in the Mss.; for of those in the Editt. many are plainly taken from well known authors, some of which are quoted by name, as Aulus Gellius, Macrobius, Augustinus, Gervasius Tilberiensis, and others.

I will add here a few instances, which occur to me at present, of stories, which writers of the XIVth Century have (or rather may have) borrowed from the *Gesta Romanorum;* for, in some of these instances, it is possible that they may have had recourse to the very books, from which the compiler of that work drew his materials. I shall cite the chapters as they are numbered in the Edition of 1521 and in Ms. *Harl.* 2270. Where reference is made to only one of these, it should be understood that I have not observed that story in the other.

Ch. viii. (Ms. 96) is copied by Gower, *Conf. Am.* B. v. fol. 122. b.—Ch. lvii. (Ms. 16.) this story is in the *Cento Novelle Antiche,* N. vi.—Ch. lxi. is in Gower, *Conf. Am.* B. iii. fol. 54.—Ch. lxxxix. This is the story of *The three rings,* which has been said (but, I think, without any reason) to have been of use to Swift in his *Tale of a tub.* It is in the C. N. A. *Nov.* lxxi. and in the *De-*

This last circumstance, though certainly very honourable to Alfonsus, has been very prejudical to his fame. For instance, a translation, as I suppose, of his last mentioned story *of the two friends* is en-

cameron, 1. 3.—Ch. cix. There is a great similitude between this story and one which is told in the C. N. A. *Nov.* lxv. and in the *Decameron*, x. 1. See also Gower, *Conf. Am.* B. v. fol. 96, 7.—Ch. cxviii. is from Alfonsus. It is repeated in the C. N. A. *Nov.* lxxxiv.—Ch. cxix. Ms. 102.) has been versified by Gower, *Conf. Am.* B. v. fol, 110. b. It has been mentioned in Note * as taken originally from the *Sapientia Indorum*, p. 444.—Ch. cxxiv. (Ms. 20.) makes the last Novel of the C. N. A.—Ch. clvii. makes the Lth Novel of the C. N. A. but it may have been taken from Alfonsus.—Ch. clxxi. (Ms. 55.) is the story of *The two friends*, mentioned in the text.—Ch. 48. Ms. contains the story of *The caskets*, and Ch. 99. Ms. that of *The bond*, the two principal incidents in Shakespeare's *Merchant of Venice*. It is said in the additional note, App. ii. Shakespeare Edit. 1773. that *Ser Giovanni* had "worked up these two stories into one, as they are in the Play." But that is a mistake, which I beg leave to retract here. The Novel of *Ser Giovanni* [*Pecorone, Giorn.* iv. *Nov.* 1.] is founded only upon the Story of *The bond*. It is probable therefore that Shakespeare took the Story of *The caskets* from the English *Gesta Romanorum* and ingrafted it upon the other.—Ch. 98. Ms. is copied with very little alteration in the C. N. A. *Nov.* lxviii.

Many more stories in Gower, which seem to be founded upon antient History, will appear upon examination to be taken from this book. It would lead me too far to particularize those which Lydgate, Occleve, and other later writers have borrowed from it. I will only mention, for the credit of the collection, that Ch. lxxx. contains the complete fable of Parnell's *Hermit*.

titled, in a Ms. of Lydgate, belonging to the late Dr. Askew, "a Tale of two Marchants of Egypt and of Baldad, *ex Gestis Romanorum*" [Mr. Farmer's Notes on the Merch. of Ven. Shakespeare Edit. 1773. App. ii.], as if the Tale had first appeared in that work. However somebody, not long after the invention of Printing, as I guess, did a little more justice to Alfonsus, by putting together his principal Tales, and inserting them, with his name, in a collection of the fables of Æsop and other eminent fabulists in Latin. This collection was soon turned into French; and from that Version Caxton made the translation into English, which has been mentioned in the Discourse &c. n. 22. Caxton's book has been reprinted more than once. I have seen an Edition of it in 1647, and I doubt whether there has been one since.

P. 90. l. 5. For it is written &c.] What is included between hooks is wanting in all the Mss. which I have examined. It is plainly necessary to the sense, as it shews us what *the fourth and fifth reasons* of Melibeus were, to which Prudence replies in p. 92, 3. I have therefore inserted as literal a translation as I imagine Chaucer might have made of the following passage in the French *Melibée*. Ms. *Reg.* 19 C. vii. *Car il est escript, la genglerie des femmes ne puet riens celler fors ce qu'elle ne scet. Apres le philosophre dit, en mauvais conseil les femmes vainquent les hommes, et par ces raisons je ne dois point user de ton conseil.*

P. 101. l. 7. Avise thee well] He refers, I presume, to Cato, L. iii. Dist. 6.

Sermones blandos blæsosque cavere memento.

P. 104. l. 11. Assay to do swiche thinges] This precept of Cato is in L. iii. Dist. 16.

Quod potes id tentato ; operis ne pondere pressus
Succumbat labor, et frustra tentata relinquas.

P. 111. l. 20. If thou have nede] Cato, L. iv. Dist. 14.

Auxilium a notis petito, si forte laboras ;
Nec quisquam melior medicus quam fidus amicus.

P. 113. l. 10. som men &c.] This passage, which is defective in all the Mss. I have patched up, as well as I coud, by adding the words between hooks from the French *Melibée*, where it stands thus. *Aucunes gens ont enseigne leur decevour, car ils ont trop doubte que on ne les deceust. Apres tu te dois garder de venim, et si te dois garder de compaignie de moqueurs, car il est escript, Avec les moqueurs n'aies compaignie, et fuy leurs paroles comme le venim.*

P. 121. l. 9. of the trespasours] The following passage, which the reader will see to be very material to the sense, I have translated from the French, and inserted between hooks, as before. *Et a ce respont dame Prudence. Certes, dist elle, Ie t'ottroye que de vengeance vient molt de maulx et de biens, mais*

vengeance n'appartient pas a un chascun, fors seulement aux juges et a ceulx qui ont la juridicion sur les malfaiteurs—

P. 125. l. 15. If a man of higher estat] This prudent advice is from Cato, L. iv. Dist. 40.

Cede locum læsus, fortunæ cede potenti [f. potentis]

Lædere qui potuit, prodesse aliquando valebit.

P. 130. l. 14. If a netherdes doughter] The Editt. have strangely corrupted this into—a *nerthes* doughter. The reading, which I have restored from the Mss. is confirmed by the original passage in *Pamphilus*. Ms. *Bod.* 3703.

Dummodo sit dives *cujusdam nata bubulci*,
Eligit e mille quem libet illa virum.

P. 133. l. 9. Waketh &c.] I can find nothing nearer to this in Cato, than the maxim, L. iii. Dist. 7. *Segnitiem fugito*.—For the quotations from the same author in the following page. l. 10 and 15. See L. iv. Dist. 17. and L. iii. Dist. 23.

Ver. 13898, corpus Madrian] The relicks of St. *Maternus*. Gloss. Urr. But I can find no such saint in the common Legendaries.

Ver. 13948. A right wel faring] I have no better authority for the insertion of *right* than Ed. Urr.

Ver. 13968. lussheburghes] Base coins, probably, first imported, as Skinner thinks, from *Luxembourg*. They are mentioned in the Stat. 25. E. III.

c. 2. *la monoie appelle*. Lucynbourg, and in P. P. fol. 82. b.

As in *lushburgh* is a luther alay, yet loketh like sterling.

Ver. 14013. in the feld of Damascene] So Lydgate, from Boccace, speaks of Adam and Eve. *Trag.* B. i. c. 1.

Of slime of the erth in *Damascene the felde*
God made them above ech creature.

Boccace is much longer in relating their story, which is the first of his Tragedies.

Ver. 14021. Sampson] His tragedy is also in Boccace. B. i. c. 19. but our author seems rather to have followed the original, Judges xiv, xv, xvi.

Ver. 14080. the querne] *The mill.* Kuerna, *mola.* Island.

Ver. 14101. Hercules] In this account of the labours of Hercules Chaucer has evidently copied Boethius, L. iv. Met. 7. Many of the expressions he had used before in his prose translation of that author.

Ver. 14116. the hevene on his nekke longe] This is the reading of the best Mss. and is agreable to Boethius, *loc. cit.* thus translated by Chaucer. "And the last of his labors was, that *he susteined the heven upon his necke* unbowed." The margin of Ms. C. 1. explains *longe* to mean *diu*.

The Editt. read,

And bare *his hed* upon his *spere* long.

Ver. 14123. saith Trophee] As all the best Mss. agree in this reading, I have retained it, though I cannot tell what author is alluded to. The margin of C. 1. has this note. *Ille vates Chaldæorum Tropheus.*

The Editt. read—*for trophee.*—

Ver. 14149. Nabuchodonosor] For this history, and the following of Balthasar, see Daniel, i—v. The latter only is related by Boccace, B. ii. c. xxiii.

Ver. 14253. Zenobia] Her story is told by Boccace, *De cas. Vir.* L. viii. c. 7. but more at large in his book *De claris mulieribus*; from which our author has plainly taken almost every circumstance of his narration; though in ver. 14331. he seems to refer to Petrarch as his original. Perhaps, Boccace's book had fallen into Chaucer's hands under the name of Petrarch.

Ver. 14295. Till fully fourty dayes] There is a confusion in this passage, which might have been avoided, if our author had recurred to Trebellius Pollio, Trig. Tyrann. c. xxix. de Zenobia. "Quum semel concubuisset, expectatis menstruis, continebat se si prægnans esset; sin minus, iterum potestatem quærendis liberis dabat."

Ver. 14378. a vitremite] This word is differently written in the Mss. *vitrymite*; *witermite*; *wintermite*; *vitryte*. The Editt. read, *autremite*; which is equally unintelligible.

Ver. 14385. *south* and septentrioun] The Mss. read *north;* but there can be no doubt of the propriety of the correction, which was first made, I believe, in Ed. Urr. In the *Rom. de la R.* from whence great part of this tragedy of Nero is translated, the passage stands thus, ver. 6501.

Ce desloyal, que je te dy,
Et d'Orient et de *Midy*,
D'Occident, de Septentrion,
Tint-il la jurisdicion.

Ver. 14408. domesman] *Judge.* The word in Boethius, who has also related this story, is *Censor.* L. ii. Met. vi.

Ora non tinxit lacrymis, sed esse
Censor extincti potuit decoris—

which our author has thus rendered in his prose version. "Ne no tere wette his face, but he was so harde herted, that he might be *domesman*, or *judge*, of her dedde beautee."

Ver. 14484. Wher Eliachim] I cannot find any priest of this name in the book of Judith. The High priest of Jerusalem is called Joacim in c. iv. which name would suit the verse better than Eliachim.

Ver. 14493. Antiochus] This Tragedy is a poetical paraphrase of II Maccabees, c. ix.

Ver. 14638. word and ende] Dr. Hickes in his Gr. A. S. p. 70. has proposed to read "*ord* and end," both here and in Tro. B. v. ver. 1668. He has shewn

very clearly that *ord and end* was a common Saxon expression for *the whole* of a thing; the *beginning and end* of it. But all the Mss. that I have examined read *word*, and therefore I have left it in the text, as possibly the old Saxon phrase, in Chaucer's time, might have been corrupted.

Ver. 14645. Cresus] In the opening of this story, our author has plainly copied the following passage of his own version of Boethius, B. ii. Pro. 2. "Wiste thou not how Cresus, king of Lydiens, *of whiche king Cyrus was ful sore agaste* a litel before, &c." But the greatest part is taken from the *Rom. de la R.* ver. 6847—6912.

Ver. 14679. Tragedie is] This reflection seems to have been suggested by one which follows soon after the mention of Crœsus in the passage just cited from Boethius. "What other thing bewaylen the cryinges of tragedyes but onely the dedes of fortune, that with an aukewarde stroke overtourneth the realmes of grete nobleye?"

Ver. 14685. Peter of Spaine] This tragedie and the three following, in several Mss. are inserted before, after ver. 14380. So that the Monkes Tale ends with ver. 14684.

And cover hire bright face with a cloude.

In favour of this arrangement, it may be observed, that, when the Monk is interrupted, the Hoste alludes to this line as fresh in his memory, ver. 14788.

He spake how *fortune covered with a cloude*
I wote not what, and als of a *tragedie*
Right now ye herd.—

Where *tragedie* may be supposed to allude to ver. 14679.

On the other hand, though the Monk professedly disregards chronological order, these very modern stories in the midst of the ancient make an aukward appearance; and as the Hoste declares himself to have been half asleep, he may very well be supposed to speak from a confused recollection of what had been said 88 verses before. And what he says of *tragedie* may be referred to ver. 14768.

I have followed the order observed in the best Mss. C. i. Ask. 1. 2. HA.

Ver. 14697. Not Charles Oliver] Not the Oliver of Charles [Charlemagne], but an Oliver of Armorica, a second Genelon, or Ganelon. See ver. 13124. 15233. So this passage is to be understood, which in Ed. Urr. has been changed to—Not Charles, *ne* Oliver.—But who this *Oliver of Bretagne* was, whom our author charges as *werker* of the death of King Petro, is not so clear. According to Mariana, L. xvii. c. 13. such a charge might most properly be brought against *Bertrand* du Guesclin, a Breton, afterwards Constable of France; as it was in consequence of a private treaty with him, that Petro came to his tent, where he was killed by his brother Henry, and

partly as (some said) *con ayuda de Beltran.* But how he should come to be called *Oliver* I cannot guess; unless, perhaps, Chaucer confounded him with *Olivier de Clisson,* another famous Breton of those times, who was also Constable of France after Bertrand. [Froissart mentions an *Olivier de Manny,* nephew to Bertrand du Guesclin, as receiving large rewards from King Henry; vol. i. ch. 245. but he does not represent him as particularly concerned in the death of Petro.]

The person meant, whoever he was, must have been sufficiently pointed out at the time by his coat of arms, which is described in ver. 14693,4. The "egle of blak" in "a feld of snow" is plain enough, but the rest of the blazonry I cannot pretend to decypher.

Ver. 14701. Petro King of Cypre] Concerning the taking of Alexandria by this prince, and his other exploits, see the note on ver. 51. and the authors there cited. He was assassinated in 1369. Acad. des Ins. T. xx. p. 439.

Ver. 14709. Barnabo Viscount] Bernabo Visconti Duke of Milan, was deposed by his nephew and thrown into prison, where he died in 1385.

I did not attend to this circumstance, when I stated the insurrection of Strawe in 1381, as the latest historical fact mentioned in these tales. Discourse &c. n. 6. The death of Bernabo was certainly later. Fortunately however this difference of four years

has no other consequence, than that it makes the supposed date of the Pilgrimage in 1383, which was before very doubtful, still more improbable. The Knight might as probably be upon a Pilgrimage in 1387 as in 1383, according to the precedent of Sir Mathew de Gourney. See note on ver. 43.

Ver. 14716. Hugelin of Pise] Chaucer himself has referred us to Dante for the original of this tragedy. See *Inferno*. c. xxxiii.

Ver. 14765, 6. These two verses in the Editt. have been transposed, to the confusion of the sense as well as of the metre.

Ver. 14811. say somwhat of hunting] For the propriety of this request, see the note on ver. 166 of the Monkes Character.

Ver. 14816. thou Sire John] I know not how it has happened, that, in the principal modern languages, John (or its equivalent) is a name of contempt, or at least of slight. So the Italians use *Gianni*, from whence *Zani*; the Spaniards *Juan*, as *Bobo Juan*, a foolish John; the French *Jean*, with various additions; and in English, when we call a man *a John*, we do not mean it as a title of honour. Chaucer in ver. 3708. uses *Jacke fool*, as the Spaniards do *Bobo Juan*; and I suppose *Jack ass* has the same etymology.

The title of *Sire* was usually given, by courtesy, to Priests, both secular and regular.

Ver. 14851. a maner dey] *A kind of dey*; but

what *a dey* was, it is not easy to determine precisely. It is mentioned, as the last species of labourers in husbandry, in the Stat. 25 Edw. III. St. i. c. 1. Qe chescun charetter, caruer, chaceour des carues, bercher, porcher, *deye*, & tous autres servantz.—And again in the Stat. 37 Edw. III. c. 14. Item qe charetters, charuers, chaceours des carues, bovers, vachers, berchers, porchers, *deyes*, & tous autres gardeins des bestes, bateurs des bleez, & toutes maneres des genz *d'estate de garson* entendantz a husbandrie.—It probably meant originally *a day-labourer* in general, though it may since have been used to denote particularly the superintendant of a *Dayerie*. See Du Cange, in v. DAERIA. DAYERIA. DAGASCALCI.

Ver. 14857. the mery orgon] This is put licentiously for *orgons*, or *organs*. It is plain from *gon* in the next line that Chaucer meant to use this word as a Plural, from the LAT. GR. *Organa*. He uses it so in ver. 15602.

And while that the organs maden melodie.

Ver. 14876. Was cleped faire damoselle Pertelote] I suspect that *faire* has been added by some one who was unnecessarily alarmed for the metre.

After this verse the Editt. (except Ca. 1.) have the two following.

He fethered her a hundred times a day,
And she him pleaseth all that ever she may.

But as I found them in only two Mss. HA. and D. I was glad to leave them out as an injudicious interpolation. See below, ver. 15183.

Whoever wishes to see a great deal of uncertain etymology concerning the name *Pertelote*, may consult Gl. V. in v. PARTELOT.

Ver. 14881. loken in every lith] *Locked* in every *limb*. The Editt. read *loking*. *Loken* is used by Occleve, in the first of his poems mentioned above in n. on ver. 5002.

Lefte was the Erles chamber dore unstoken,
To which he came, and fonde it was not *loken*.

Ver. 14885. My lefe is fare in lond] *Fare*, or *faren*; gone. So the best Mss. Ed. Ca. 2. reads—*fer*. It is not easy to determine which of these is the true reading, unless we should recover the old song, from which this passage seems to be quoted.

Ver. 14914. Away, quod she] I have here inadvertently followed the printed copies. But instead of *Away* the best Mss. read *Avoy*, which is more likely to have been used by Chaucer. The word occurs frequently in the French Fabliaux &c. See T. ii. p. 243, 5. The Vocabulary, at the end of that volume, renders *Avoi*, *Helas*; but it seems to signify no more than our *Away!* The Italians use *Via!* in the same manner. *Roman de Troye*. Ms.

Lors dit Thoas, *Avoi, avoi,*
Sire Achilles, vous dites mal

Ver. 14946. Lo Caton] L. ii. Dist. 32. Somnia ne cures. I observe, by the way, that this distich is quoted by John of Salisbury, Polycrat. L. ii, c. 16. as a precept *viri sapientis*. In another place, L. vii. c. 9. he introduces his quotation of the first verse of Dist. 20. L. iii. in this manner. Ait *vel Cato, vel alius*, nam autor incertus est—.

Ver. 14971. Catapuce] *Catapuzza*, Ital. *Catapuce*, Fr. A kind of Spurge.

Ver. 14990. On of the gretest authors] Cicero [*de Divin.* L. i. c. 27.] relates this and the following story; but in a contrary order; and with so many other differences, that one might be led to suspect that he was here quoted at second hand, if it were not usual with Chaucer, in these stories of familiar life, to throw in a number of natural circumstances, not to be found in his original authors.

Ver. 15116. Seint Kenelme See his life in all the Editt. of the English *Golden Legende*.

Ver. 15147. Lo hire Andromacha] We must not look for this dream of Andromache in Homer. The first author who relates it is the fictitious Dares, c. xxiv. and Chaucer very probably took it from him, or from Guido de Columnis; or perhaps from Benoit de Sainte More, whose *Roman de Troye* I believe to have been that History of Dares, which Guido professes to follow, and has indeed almost entirely translated. A full discussion of this point,

by a comparison of Guido's work with the *Roman de Troye*, would require more time and pains than I am inclined to bestow upon it. I will just mention a circumstance, which, if it can be verified, will bring the question to a much shorter decision. The *Versio Daretis Phrygii Gallico metro*, in the Ambrosian Library, of which Montfaucon speaks, *Diar. Ital.* p. 19. is undoubtedly the *Roman de Troye* by Benoit de Sainte More. The verses, which are there quoted, differ no otherwise from the beginning of Benoit's Poem in Ms. *Harl.* 4482. than as an old copy usually does from a more modern one. If therefore we can depend upon Montfaucon's judgement, that the Ms. which he saw was written in the xiith Century, it will follow, that Benoit wrote near a hundred years before Guido, whose work, in all the Mss. that I have seen or heard of, is uniformly said to have been finished in the year 1287. There can be no doubt that the later of these two writers copied from the former.

Ver. 15169. so siker as *In principio*] See the note on ver. 256.

The next line is taken from the fabulous conference between the Emperour Adrian and Secundus the Philosopher, of which some account has been given in n. on ver. 6777. *Quid est mulier?* Hominis confusio, insaturabilis bestia &c.

Ver. 15196. Sithen March ended] I have ven-

tured to depart from the Mss. and Editt. in this passage. They all read *began* instead of *ended*. At the same time Ms. C. 1. has this note in the margin, "i. 2° die Maii." which plainly supposes that the 32 days are to be reckoned from the end of March. As the Vernal Equinox (according to our author's hypothesis, Discourse &c. p. 103) happened on the 12th of March, the place of the sun (as described in ver. 15200,1) in 22° of Taurus agrees very nearly with his true place on the 2d of May, the 53d day incl. from the Equinox. Ms. C. reads thus,

Syn March began tway monthes and dayes two; which brings us to the same day, but, I think, by a less probable correction of the faulty copies.

Ver. 15205. Twenty degrees] The reading of the greatest part of the Mss. is *Fourty degrees*. But that is evidently wrong; for Chaucer is speaking of the altitude of the Sun at, or about, Prime, i. e. six o'clock A. M. See ver. 15203. When the Sun is in 22° of Taurus, he is 21° high about $\frac{3}{4}$ after 6 A. M.

Ver. 15215. At the side of this verse is written in the margin of Ms. C. *Petrus Comestor*, to intimate, I suppose, that this maxim is to be found in the *Historia Scholastica* of that author, who was a celebrated commentator on the Bible in the xiith Century. See Fabricius, Bib. Med. Ætat. in v.

Ver. 15221. A col fox] Skinner interprets this *a blackish fox*, as if it were *a cole fox*. Gl. Urr. It is.

much easier to refute this interpretation than to assign the true one. *Coll* appears from ver. 15389 to have been a common name for a dog. In composition, it is to be taken *in malam partem*, but in what precise sense I cannot say. See Chaucer's H. of F. B. iii. 187. *Coll-tragetour*—and in the Mirr. for Mag. Leg. of Glendour, fol. 127. b. *Colprophet* is plainly put for a *false, lying* prophet. Heywood has an Epigram *Of coleprophet*. Cent. vi. Ep. 89.

Thy prophesy poysonly to the pricke goth :
Coleprophet and *colepoyson* thou art both.

And in his Proverbial Dialogues P. i. ch. x. he has the following lines.

Coll under canstyk she can plaie on both hands :
Dissimulation well she understands.

I will add an allusion of our author, in the Test. of Love, B. ii. fol. cccxxxiii. b. to a story of one *Collo*, which I cannot explain. " Busiris slewe his gestes, and he was slain of Hercules his geste. Hugest betrayshed many men, and of *Collo* was he betrayed."

Ver. 15240. But what that God] This passage has been translated into (rather elegant) Latin Iambics by Sir H. Savil, in his preface to Bradwardin, *de causâ Dei*, Lond. 1618. See the Testimonies &c. prefixed to Ed. Urr. Our author has discussed this question of the divine prescience &c. more at large in his Troilus, B. 4. from ver. 957 to ver. 1078. It is an addition of his own, of which there is no trace

in the Philostrato of Boccace. See Essay &c. n. 62.

Ver. 15277. Phisiologus] He alludes, I suppose, to a book in Latin metre, entitled, *Physiologus de naturis* XII *animalium*, by one Theobaldus, whose age is not known. Fabr. Bib. Med. Æt. in v. THEOBALDUS. There is a copy of this work in Ms. *Harl.* 3093. in which the ixth section *De Sirenis* begins thus:

Sirenæ sunt monstra maris resonantia magnis
Vocibus et modulis cantus formantia multis,
Ad quas incaute veniunt sæpissime nautæ,
Quæ faciunt sompnum nimia dulcedine vocum &c.

See also R. R. ver. 680.

Ver. 15318. in Dan Burnell the asse] The story alluded to is in a poem of Nigel Wireker, entitled, *Burnellus, seu Speculum stultorum*, written in the time of Richard I. The substance of the story is in Gl. Urr. v. BURNEL. The Poem itself is in most collections of Mss. The printed copies are more rare, though there have been several editions of it. See Leyser, *Hist. Po. Med. Ævi*, p. 752,3.

Burnell is used as a nickname for the ass in the Chester Whitsun Playes. Ms. *Harl.* 2013. [See the note on ver. 3539.] In the pageant of Balaam, he says—

Go forth, *Burnell*, go forth, go.
What? the devil, my asse will not go.

and again, fol. 36. b.

Burnell, why begilest thou me?

The original word was, probably, *Brunell*, from his brown colour; as the Fox below, ver. 15340. is called *Russell*, from his red colour, I suppose.

Ver. 15341. by the gargat] The Editt. have changed this into *gorget*; but *gargat* is an old Fr. word. *Rom de Rou*. Ms. *Reg*. 4. C. xi.

O grant culteals e od granz cuignees
Lur unt *les gargates* trenchies.

Ver. 15353. O Gaufride] He alludes to a passage in the *Nova Poetria* of Geoffrey de Vinsauf, published not long after the death of Richard I. In this work the author has not only given instructions for composing in the different styles of Poetry, but also examples. His specimen of the plaintive kind of composition begins thus:

Neustria, sub clypeo regis defensa Ricardi,
Indefensa modo, gestu testare dolorem.
Exundent oculi lacrymas: exterminet ora
Pallor; connodet digitos tortura; cruentet
Interiora dolor, et verberet æthera clamor:
Tota peris ex morte suâ. Mors non fuit ejus,
Sed tua; non una, sed publica mortis origo.
O Veneris lacrymosa dies! o sydus amarum!
Illa dies tua nox fuit, et Venus illa venenum.
Illa dedit vulnus, &c.

These lines are sufficient to shew the object, and the propriety, of Chaucer's ridicule. The

whole poem is printed in Leyser's *Hist. Po. Med. Ævi*, p. 862—978.

Ver. 15451. As sayth my Lord] Opposite to this verse, in the Margin of Ms. C. 1. is written "Kantuar," which means, I suppose, that some Archbishop of Canterbury is quoted.

Ver. 15468. Sayd to another] I have observed, in the Discourse, &c. § xxxvii. that in Mss. Ask. 1. 2. this line is read thus,

Seide unto *the nunne* as ye shul heer.

The following are the six forged lines, which the same Mss. exhibit by way of introduction to the Nonnes tale.

Madame, and I dorste, I wolde you pray
To telle a tale in fortheringe of our way.
Than mighte ye do unto us grete ese.
Gladly, sire, quoth she, so that I might plese
You and this worthy company,
And began hir tale riht thus ful sobrely.

Ver. 15514. out of relees] All the best Mss. concur in this reading, and therefore I have followed them, though I confess that I do not clearly understand the phrase; unless perhaps it mean *without release; without being ever released from their duty.* The common reading *withouten lees* is a genuine Saxon phrase. Butan leas; *absque falso:* without a lie.

Ver. 15518. Assembled is] This stanza is very like one in the Prioresses tale. ver. 13403—13410.

Ver. 15530. Sone of Eve] See the Discourse, &c. § xxxvii. n. 30.

Ver. 15536. Be thou min advocat] I have no better authority for the insertion of *thou* than Ed. Urr. The metre, perhaps, might be safe without it (considering *highe* as a dissyllable), but the verse would be very rough.

Ver. 15553. First wol I] The note upon this in the Margin of Ms. C. 1. is—"*Interpretatio* &c. *quam ponit Frater Jacobus Januensis in Legendâ aureâ.*" It has been observed in the Discourse, &c. that this whole tale is almost literally translated from the *Legenda aurea.*

Ver. 15654. louting] i. *latitantem.* Marg Ms. C. 1. from the Sax. *lutan*, or *lutian; latere.*

Ver. 15675. On Lord, on faith] I have adopted this reading in preference to that of the best Mss.—O Lord, o faith, o God &c.—in order to guard against the mistake, which the Editt. have generally fallen into, of considering *o*, in this passage, as the sign of the vocative case. *On* and *o* are used indifferently by Chaucer to signify *one.*

Ver. 15738. And of the miracle] I should have been glad to have met with any authority for leaving out this parenthesis of fourteen lines, which interrupts the narration so aukwardly, and to so little purpose. The substance of it is in the printed Editions of the Latin *Legenda aurea*, but appears

evidently to have been at first a marginal observation, and to have crept into the text by the blunder of some copyist. Accordingly it is wanting in Caxton's *Golden Legende*, and, I suppose, in the French *Legende Dorée*, from which he translated. The author of the French version had either made use of an uncorrupted Ms. or perhaps had been sagacious enough to discern and reject the interpolation.

Ver. 15783. And we also] It should have been *us*. I take notice of this, because Chaucer is very rarely guilty of such an offence against grammar.

Ver. 15855. Your cours is don.] So all the Mss. In. Ed. Urr. *don* is changed to *run;* and I believe no modern poet would have joined any other verb with *cours*, especially after he had used *ydon* in the preceding line; but I am not clear that Chaucer attended to such niceties.

In the latter part of this line, the best Mss. read—your faith *han ye* conserved.—and I know not by what negligence I omitted to follow them.

Ver. 15966. thin utter eyen] *Exterioribus oculis.* Marg. Ms. C. 1.

Ver. 16023. five mile] So all the Mss. except E. which reads "*half a mile.*" This latter reading must certainly be preferred, if we suppose that Chaucer meant to mark the interval between the conclusion of the Nonnes tale and the arrival of

the Chanon. But it would be contrary to the general plan of our author's work, and to his practice upon other occasions, that the Hoste should suffer the company

" To riden by the way, dombe as the ston,"

even for half a mile. I am therefore rather inclined to believe that *five mile* is the right reading, and that it was intended to mark the distance from *some place*, which we are now unable to determine with certainty, for want of the Prologue to the Nonnes tale.

I have sometimes suspected, that it was the intention of Chaucer to begin the journey *from* Canterbury with the Nonnes tale. In that case, *five mile* would mark very truly the distance from Canterbury to Boughton under blee. The circumstances too of the Chanon's overtaking the pilgrims and looking, " as he had priked," or galloped, " miles three," would agree better with this supposition. It is scarce credible that he should have ridden after them from Southwark to Boughton without overtaking them; and if he had, it must have been a very inadequate representation of his condition, to say that " it semed, he had priked *miles three*." Besides, the words of the Yeman [ver. 16056, 7.]

—Now in the morwe tide
Out of your hostelrie I saw you ride—

seem to imply that they were overtaken in the same

morning in which they set out; but it must have been considerably after noon before they reached Boughton from Southwark.

There is another way of solving these difficulties, by supposing that the Pilgrims lay upon the road, and that the Nonnes tale was the first of the second day's journey. It is most probable, that a great part of the company (not to mention their horses) would have had no objection to dividing the journey to Canterbury into two days; but if they lay only five miles on this side of Boughton, I do not see how they coud spend the whole second day till evening [See ver. 17316] in travelling from thence to Canterbury.

I must take notice too, in opposition to my first hypothesis, that the manner, in which the Yeman expresses himself in ver. 16091, 2. seems to shew that he was riding *to* Canterbury.

Ver. 16156. For Caton sayth] This precept of Cato is in L. 1. Dist. 17.

Ne cures si quis tacito sermone loquatur;
Conscius ipse sibi de se putat omnia dici.

Ver. 16211. thurgh jupartie] So Ms. C. 1. I have followed it, as it comes nearest to the true original of our word *jeopardie*, which our etymologists have sadly mistaken. They deduce it from *J'ai perdu*, or *Jeu perdu*; but I rather believe it to be a corruption of *Jeu parti*. A *jeu parti* is properly a

game, in which the chances are exactly even. [See Froissart, v. i. c. 234. Ils n'estoient pas à *jeu parti* contre les François, v. ii. c. 9. se nous les voyons à *jeu parti*.] From hence it signifies any thing uncertain, or hazardous. In the old French Poetry, the discussion of a Problem, where much might be said on both sides, was called a *Jeu parti*. See *Poesies du Roy de Navarre*, Chanson xlviii. and *Gloss.* in v. See also Du Cange in v. JOCUS PARTITUS.

Ver. 16288. The foure spirites &c.] Compare Gower, *De Conf. Am* B. iv. fol. 76. b.

Ver. 16306. Ascaunce] See the note on ver. 7327.

Ver. 16430. But all thing] This is taken from the *Parabolæ* of *Alanus de Insulis*, who died in 1294. See Leyser, *Hist. Po. Med. Ævi*, p. 1074.

Non teneas aurum totum quod splendet ut aurum,
Nec pulchrum pomum quodlibet esse bonum.

Ver. 16480. a preest an annuellere] They were called *annuelleres*, not from their receiving a yearly stipend, as the Gloss. explains it, but from their being employed solely in singing *annuals*, or *anniversary Masses*, for the dead, without any cure of soules. See the Stat. 36 Edw. III. c. viii. where the *Chapelleins Parochiels* are distinguished from others *chantanz anuales, et a cure des almes nient entendantz*. They were both to receive yearly stipends,

but the former was allowed to take six marks, and the latter only five. Compare Stat. 2 H. V. St. 2. c. 2. where the stipend of the *Chapellein Parochiel* is raised to eight marks, and that of the *Chapellein annueler* (he is so named in the statute) to seven.

Ver. 16915. the secree of secrees] He alludes to a treatise, entitled, *Secreta Secretorum*, which was supposed to contain the sum of Aristotles instructions to Alexander. See Fabric. Bibl. Gr. v. ii. p. 167. It was very popular in the middle ages. Ægidius de Columnâ, a famous divine and bishop, about the latter end of the xiiith Century, built upon it his book *De regimine principum*, of which our Occleve made a free translation in English verse, and addressed it to Henry V, while Prince of Wales. A part of Lydgates translation of the *Secreta Secretorum* is printed in Ashmole's *Theat. Chem. Brit.* p. 397. He did not translate more than about half of it, being prevented by death. See Ms. *Harl.* 2251. and Tanner, *Bib. Brit.* in v. LYDGATE. The greatest part of the viith Book of Gower's *Conf. Amant.* is taken from this supposed work of Aristotle.

Ver 16918. As his book Senior] Ed. Urr. reads —As *in* his book—which I should have preferred to the common reading, if I had found it in any copy of better authority.

The book alluded to is printed in the *Theatrum Chemicum*, vol. v. p. 219. under this title. "Seni-

oris Zadith sil. Hamuelis tabula Chymica." The story which follows of Plato and his disciple is there told, [p. 249.] with some variations, of Salomon. "Dixit *Salomon* rex, Recipe lapidem qui dicitur *Thitarios*—Dixit sapiens, Assigna mihi illum. Dixit, est corpus *magnesiæ*—Dixit, quid est *magnesia?* Respondit, *magnesia* est *aqua*, composita &c."

Ver. 16961. Do him come forth] So Mss. Ask. 1. 2. and some others. The common reading is—Do him *comfort.* The alteration is material, not only as it gives a clearer sense, but as it intimates to us, that the narrator of a tale was made to come out of the crowd, and to take his place within hearing of the Host, during his narration. Agreably to this notion when the Host calls upon Chaucer, [ver. 13628] he says,

Approche nere, and loke up merily.
Now ware you, Sires, and let this man have place.

It was necessary that the Hoste, who was to be "juge and reportour" of the tales [ver. 816], should hear them all distinctly. The others might hear as much as they coud, or as they chose, of them. It would have required the lungs of a Stentor, to speak audibly to a company of thirty people, trotting on together in a road of the fourteenth Century.

Ver. 16965. to slepen by *the morwe*] This must be understood generally for *the day-time;* as it was

then after-noon. It has been observed in the Discourse &c. § xiii. that, in this episode of the Coke, no notice is taken of his having told a tale before.

Ver. 16991. wol ye just at the fan?] Some Mss. read—*van*. The sense of both words is the same. The thing meant is the *Quintaine*, which is called a *fan*, or *van*, from its turning round like a weather-cock. See Du Cange in v. VANA; Menestrier *sur les tournois*, as quoted by Menage, *Dict. Etymol.* in v. QUINTAINE; and Kennet's *Paroch. Antiq.*

Ver. 16993. win of ape] This is the reading of Mss. HA. D. E. and Ed. Ca. 1. and I believe the true one. The explanation in the Gloss. of this and the preceding passage, from Mr. Speght, is too ridiculous to be repeated. *Wine of ape* I understand to mean the same as *vin de singe* in the old *Calendrier des Bergiers*. Sign. l. ii. b. The author is treating of Physiognomy, and in his description of the four temperaments he mentions, among other circumstances, the different effects of wine upon them. The Cholerick, he says, *a vin de Lyon; cest a dire, quant a bien beu veult tanser noyser et battre* —The Sanguine, *a vin de Singe; quant a plus beu tant est plus joyeux*—In the same manner the Phlegmatick is said to have *vin de mouton*, and the Melancholick *vin de porceau*.

I find the same four animals applied to illustrate the effects of wine in a little Rabbinical tradition, which I shall transcribe here from Fabric. Cod.

Pseudepig. V. T. vol. i. p. 275. *Vineas plantanti Noacho Satanam se junxisse memorant, qui, dum Noa vites plantaret, mactaverit apud illas* ovem, leonem, simiam *et* suem: *Quod principio potûs vini homo sit instar* ovis, *vinum sumptum efficiat ex homine* leonem, *largius haustum mutet eum in saltantem* simiam, *ad ebrietatem infusum transformet illum in pollutam et prostatum* suem. See also *Gesta Romanorum*, c. 159. where a story of the same purport is quoted from Josephus, *in libro de casu rerum naturalium*

Ver. 16999. a faire chivachee] A fair *expedition*. See the note on ver. 85. The common Editt. read —*chevisance*.

Ver. 17112. Take any brid] This passage is too like one which has occurred before in the Squieres tale, ver. 10925. The thought is plainly taken from Boethius, L. iii. Met. 2. See also *Rom. de la R.* ver. 14717—34.

Ver. 17124. Let take a cat] This is imitated from *Rom. de la R.* ver. 14825.

Ver. 17130. Lo, here hath kind] So Mss. Ask. 1. 2. The common Editt. read, *lust*. *Kind* is *nature*. See the next line but one, and ver. 10922,4.

Ver. 17132. A she-wolf] This is also from the *Rom. de la R.* ver. 8142.

Tout ainsi comme fait la louve,
Que sa folie tant empire,
Qu'elle prent de tous loups le pire.

Ver. 17173. or any these] *Any* is from conjecture

only instead of *a*, the reading of all the Mss. that I have consulted. The reading of Ed. Urr. is—or *elles* a thefe— whether from authority or conjecture I cannot tell; but even as a conjecture I should have adopted it in preference to my own, If I had taken notice of it in time.

Ver. 17278. My sone thy tonge] In the *Rom. de la R.* ver. 7399. this precept is quoted from *Ptolomée*,

Au commencer *de l'Almageste.*

See the note on ver. 5764.

Ver. 17281. The firste vertue] This precept is also quoted in the *Rom. de la R.* ver. 7415. from Cato. It is extant L. i. Dist. 3.

Virtutem primam esse puta compescere linguam.

Ver. 17308. be non auctour newe] This seems to be from Cato. L. i. Dist. 12.

Rumores fuge, ne incipias *novus auctor* haberi.

It looks as if Chaucer read,

Rumoris fuge ne incipias novus auctor haberi.

Ver. 17315. Foure of the clock] See the Discourse &c. § xli.

Ver. 17321. Therwith the mones exaltation In mene Libra alway gan ascend] This is a very obscure passage. Some of the Mss. read—I mene Libra. According to the reading which I have followed, *exaltation* is not to be considered as a technical term, but as signifying simply *rising*; and the sense will be, *that the moon's rising, in the middle of Libra, was continually ascending* &c.

If *exaltation* be taken in its technical meaning, as explained in the note on ver. 6284, it will be impossible to make any sense of either of the readings: for the *exaltation of the moon* was not in *Libra*, but in *Taurus*. *Kalendrier des Bergiers*. Sign. i. ult. Mr. Speght, I suppose, being aware of this, alered *Libra* into *Taurus;* but he did not consider, that the Sun, which has just been said to be *descending*, was at that time in *Taurus*, and that consequently *Taurus* must also have been *descending*.

Libra therefore should by no means be parted with. Being in that part of the Zodiac which is nearly opposite to *Taurus* (the place of the sun), it is very properly represented as *ascending* above the horizon toward the time of the Sun's setting. If any alteration were to be admitted, I should be for reading—

Therwith *Saturnes* exaltation,
I mene Libra, alway gan ascende

The exaltation of *Saturn* was in *Libra*. *Kalendrier des Bergiers*. Sign. K. i.

Ver. 17354. I cannot geste, rom, ram, raf] This is plainly a contemptuous manner of descrbing *alliterative poetry;* and the Person's prefatory declaration that "he is a Southern man," would lead one to imagine, that compositions in that style were, at this time, chiefly confined to the Northern provinces. It was observed long ago by William of Malmesbury, l. iii. *Pontif. Angl.* that the language

of the North of England was so harsh and unpolished, as to be scarce intelligible to a Southern man. *Quod propter viciniam barbararum gentium, et propter remotionem regum quondam Anglorum modo Normannorum contigit, qui magis ad Austrum quam ad Aquilonem diversati noscuntur.* From the same causes we may presume, that it was often long before the improvements in the poetical art, which from time to time were made in the South, coud find their way into the North; so that there the hobbling alliterative verse might still be in the highest request, even after Chaucer had established the use of the Heroic metre in this part of the island. Dr. Percy has quoted an alliterative poem by a Cheshire man on the battle of Flodden in 1513, and he has remarked "that all such poets as used this kind of metre retained along with it many peculiar Saxon idioms." Essay on Metre of P. P. This may perhaps have been owing to their being generally inhabitants of the Northern counties, where the old Saxon idiom underwent much fewer and slower alterations, than it did in the neighbourhood of the capital.

To geste here is *to relate gestes.* In ver. 13861. he has called it *to telle in geste.* Both passages seem to imply that *Gestes* were chiefly written in alliterative verse, but the latter passage more strongly than

this. After the Host has told Chaucer, that he "shall no longer *rime*," he goes on—

"Let see wher thou canst tellen ought *in geste*,
Or tellen *in prose* somwhat at the leste—"

Geste there seems to be put for a species of composition, which was neither *Rime* nor *Prose*; and what that coud be, except *alliterative metre*, I cannot guess. At the same time I must own, that I know no other passage which authorizes the interpretation of *Geste* in this confined sense. In the H. of F. ii. 114. Chaucer speaks of himself as making—

"bokes, songes, ditees
In *rime*, or elles in *cadence*."

where *cadence*, I think, must mean a species of poetical composition distinct from riming verses. The name might be properly enough applied to the metre used in the *Ormulum* [See the Essay, &c. n. 52.], but no work of Chaucer in any such metre, without rime, has come within my observation.

Ver. 17378. had the wordes] This is a French phrase. It is applied to the Speaker of the Commons in *Rot. Parl.* 51 E. III. n. 87. Mons. Thomas de Hungerford, Chivaler, qi *avoit les paroles* pur les Communes d'Angleterre en cest Parlement, &c.

P. 6. l. 2. forlete sinne or that sinne forlete hem] The same thought occurs, by way of precept, at the end of the Doctour's tale, ver. 12220.

Forsaketh sinne or sinne you *forsake*.

P. 35. l. 19. sayth Moyses] I cannot tell where. Perhaps there may be some such passage in the Rabbinical histories of Moses, which the learned Gaulmin published in the last century [Paris 1629, 8vo.], and which, among other traditions, contain that alluded to by S. Jude, Ep. ver. 9.

P. 37. l. 1. in the *thurrok*] The Editt. have changed this word, in this place, into *timber*, though, in another place, p. 81. l. 9. they have left it, and Mr. Speght explains it to mean *an heap*. It is a Saxon word, which the Glossaries render *cymba*, *caupolus*, (originally perhaps *campulus*, as it was sometimes written. Du Cange, in v. CAUPULUS). It seems to have signified any sort of *keeled* vessel, and from thence, what we call, *the hold* of a ship. The following explanation of it from an old book, entitled, "*Oure Ladyes mirroure*" [Lond. 1530. fol. 57. b.], will fully justify Chaucer's use of it in both places, in the first literally, and in the second metaphorically. "Ye shall understande that there ys a place in the bottome of a shyppe, wherin ys gathered all the fylthe that cometh into the shyppe—and it is called in some contre of thys londe a *thorrocke*. Other calle yt an *hamron*, and some calle yt the *bulcke* of the shyppe." I know not what to make of *hamron*.

P. 43. l. 9. outragious array of clothing] What follows should be read carefully by any Antiquary,

who may mean to write *de Re Vestiariâ* of the English nation in the xivth Century.

P. 113. l. 23. so high doctrine I lete to divines] See before, ver. 17366—71. and below, p. 125. l. 11. "The exposition of this—I betake to the maisters of Theologie." The secular clergy, in the time of Chaucer, being generally very ignorant, it would not have been in character, I suppose, to represent the Persone as a deep divine, though a very pious, worthy Priest. The Frere (whose brethren had the largest share of the learning which was then in fashion) is made to speak with great contempt of the Parochial Pastors, ver. 7590.

"This every *lewed* Vicar and Person
Can say &c."

And yet in the Person's Character, ver. 402. we are told that—

"He was also a *lerned* man, a *clerk*."

It may be doubted therefore, whether in these passages Chaucer may not speak for himself, forgetting or neglecting the character of the real speaker.

P. 130. l. 12. Now preye I to hem alle &c.] What follows being found, with some small variations, in all complete Mss. (I believe) of the Canterbury tales, and in both Caxton's Editions, which were undoubtedly printed from Mss. there was no pretence to leave it out in this Edition, however difficult it may be to give any satisfactory account of it.

I must first take notice, that this passage in Ms. Ask. 1. is introduced by these words—

Here taketh the maker his leve.

and is concluded by these—

Here endeth the Personnys Tale.

In Ms. Ask. 2. there is a similar introduction and conclusion in Latin; at the beginning,—*Hic capit auctor licentiam*—and at the end,—*Explicit narratio Rectoris, et ultima inter narrationes hujus libri de quibus composuit Chaucer, cujus anime propicietur Deus. Amen.*

These two Mss. therefore may be considered as agreeing in substance with those Mss. mentioned in the Discourse, &c. § xlii. in which this passage makes part of the Persones Tale. One of them is described by Hearne, in his letter to Bagford, App. to R. G. p. 661, 2.

In Edit. Ca. 2. as quoted by Ames, p. 56. it is clearly separated from the Persones Tale, and entitled,

The Prayer.

In the Mss. in which it is also separated from the Persones tale, I do not remember to have seen it distinguished by any title, either of *Prayer*, or *Revocation*; or *Retractation*, as it is called in the Preface to Ed. Urry. If we believe what is said in P. 131. l. 1. Chaucer had written a distinct piece entitled, *his Retractions*, in which he had revoked his blameable compositions.

The just inference from these variations in the Mss. is perhaps, that none of them are to be at all relied on; that different Copyists have given this passage the title that pleased them best, and have attributed it to the Persone or to Chaucer, as the matter seemed to them to be most suitable to the one or the other.

Mr. Hearne, whose greatest weakness was not his incredulity, has declared his suspicion, "that the Revocation (meaning this whole passage) is not genuine, but that it was made by the Monks." [App. to R. G. p. 603.]. I cannot go quite so far. I think, if the Monks had set about making a Revocation for Chaucer to be annexed to the Canterbury Tales, they would have made one more in form. The same objection lies to the supposal, that it was made by himself.

The most probable hypothesis, which has occurred to me, for the solution of these difficulties, is to suppose, that the beginning of this passage (except the words '*or reden it*' P. 130. l. 13.) and the end make together the genuine conclusion of the Persones Tale, and that the middle part, which I have inclosed between hooks, is an interpolation.

It must be allowed, I think (as I have observed before in the Discourse, &c. § xlii.) that the appellation of "litel tretise" suits better with the Persones tale taken singly, than with the whole work. The

doubt expressed in l. 16. "if there be any thing that displeseth &c." is very agreeable to the manner in which the Persone speaks in his Prologue, ver. 17366. [See the note on P. 113. l. 23.] The mention of "verray penance confession and satisfaction" in P. 131. l. 17. seems to refer pointedly to the subject of the speaker's preceding discourse; and the title given to Christ in P. 131. l. 19. "Preest of all Preestes" seems peculiarly proper in the mouth of a Preest.

So much for those parts which may be supposed to have originally belonged to the Persone. With respect to the middle part, I think it not improbable, that Chaucer might be persuaded, by the Religious who attended him in his last illness, to revoke, or retract, certain of his works; or at least that they might give out, that he had made such Retractions as they thought proper. In either case, it is possible that the same zeal might think it expedient to join the substance of these Retractions to the Canterbury Tales, the antidote to the poison; and might accordingly procure the present interpolation to be made in the Epilogue to the Persones Tale, taking care at the same time, by the insertion of the words "*or reden it*" 130. l. 13. to convert that epilogue from an address of the Persone to his *hearers* into an address of Chaucer to his *readers*.

But, leaving these very uncertain speculations, I will say a few words upon those *enditings of worldly vanitees*, which are here supposed to have sitten heavy on our author's conscience.

P. 311. l. 1. the boke of Troilus] It has been said in the Essay, &c. n. 62. that the Troilus is borrowed from the Filostrato of Boccace. This is evident not only from the Fable and Characters, which are the same in both poems, but also from a number of passages in the English which are literally translated from the Italian. At the same time there are several long passages, and even episodes, in the Troilus, of which there are no traces in the Filostrato. Of these therefore it may be doubted, whether Chaucer has added them out of his own invention, or taken them either from some completer copy of Boccace's poem than what we have in print, or from some copy interpolated by another hand. He speaks of himself as a translator *out of Latin*, B. ii. 14. and in two passages he quotes his author by the name of *Lollius*, B. i. 394—421, and B. v. 1652. The latter passage is in the Filostrato, but the former (in which the 102d Sonnet of Petrarch is introduced) is not. What he says of having translated *out of Latin* need not make any difficulty, as the *Italian* language was commonly called *Latino volgare* [See the quotation from the Theseida, Discourse, &c. n. 9.]; and Lyd-

gate [Prol. to Boccace] expressly tells us, that Chaucer translated—" a boke, which called is *Trophe.*

" In *Lombard tonge,* as men may rede and see." How *Boccace* should have acquired the name of *Lollius,* and the *Filostrato* the title of *Trophe,* are points which I confess myself unable to explain.

Ibid. l. 2. the boke of Fame] Chaucer mentions this among his works in the Leg. of G. W. ver. 417. He wrote it while he was Comptroller of the Custom of wools, &c. [See B. ii. ver. 144—8.] and consequently after the year 1374. See App. to Pref. C.

Ibid. l. 2. the boke of five and twenty Ladies] This is the reading of all the Mss. If it be genuine, it affords a strong proof that this enumeration of Chaucer's words was not drawn up by himself; as there is no ground for believing that *the Legende of Good women* ever contained, or was intended to contain, the histories of *five and twenty* Ladies. See the note on ver. 4481. It is possible however that xxv may have been put by mistake for xix.

Ibid. l. 3. the boke of the Duchesse] See the note on ver. 4467. One might have imagined that this poem, written upon a particular occasion, was in all probability an original composition; but upon comparing the portrait of a beautiful woman, which M. de la Ravaliere [Poes. du R. de N. Gloss. v. Belee.] has

cited from Ms. *du Roi*, N° 7612. with Chaucer's description of his heroine [ver. 817, *et seq.*], I find that several lines in the latter are literally translated from the former. I should not therefore be surprized, if, upon a further examination of that Ms. it should appear, that our author, according to his usual practice, had borrowed a considerable part of his work from some French poet.

Ibid. l. 4. the boke of Seint Valentines day &c.] In the Editt. *the Assemblee of Foules.* Chaucer himself in the Leg. of G. W. ver. 419. calls it *the Parlement of Foules.* See the note on ver. 1920. and App. Pref. C. note (*e*).

Ibid. l. 5. the tales of Canterbury &c.] If we suppose, that this passage was written by Chaucer himself, to make part of the conclusion of his Canterbury Tales, it must appear rather extraordinary, that he should mention those tales in this general manner, and in the midst of his other works. It would have been more natural to have placed them either at the beginning or at the end of his catalogue.

Ibid. l. 6. the boke of the Leon] This book is also ascribed to Chaucer by Lydgate [Prol. to Boccace], but no Ms. of it has hitherto been discovered. It may possibly have been a translation of *Le dit du Lion*, a poem of Guillaume de Machaut, composed in the year 1342. Acad. des Insc. t. xx. p. 379.

408. Some lines from this poem, as I apprehend, are quoted in the Glossary to *Poes. du Roi. de N.* v. ARROUSERS. BACHELER.

Whether we suppose this list of Chaucer's exceptionable works to have been drawn up by himself, or by any other person, it is unaccountable that his translation of the *Roman de la Rose* should be omitted. If he translated the whole of that very extraordinary composition, (as is most probable,) he coud scarce avoid being guilty of a much greater licentiousness, in sentiment as well as diction, than we find in any of his other writings. His translation, as we have it, breaks off at ver. 5370 of the original [ver. 5810. Ed. Urr.], and beginning again at ver. 11253. ends imperfect at ver. 13105. In the latter part we have a strong proof of the negligence of the first editor, who did not perceive that two leaves in his Ms. were misplaced. The passage from ver. 7013 to ver. 7062 incl. and the passage from ver. 7257 to ver. 7304 incl. should be inserted after ver. 7160. The later Editors have all copied this, as well as many other blunders of less consequence, which they must have discovered, if they had consulted the French original.

A Bacheler, who dances with Franchise, is said to resemble

"The Lordes sonne of Wyndesore."

[R. R. ver. 1250.]

This seems to be a compliment to the young Princes in general, rather than to any particular son of Edward III, who is certainly meant by *the Lord of Windsor*. In the French it is simply—Il sembloit estre *filz de Roy*.

END OF VOL. IV.

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Chaucer, Geoffrey,

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